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THE GREATER EXODUS

THE GREATER EXODUS

AN IMPORTANT PENTATEUCHAL CRITICISM BASED ON THE ARCHÆOLOGY OF MEXICO AND PERU

BY

J. FITZGERALD LEE

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To

MY VERY GOOD FRIEND

J. R. E. GOULDSBURY,

BARRISTER-AT-LAW.

PREFACE

THE author has collected together many most interesting, curious, and often really startling facts—Ethnographical, Archæological, Linguistic, and Historical—in relation, mainly, to the inhabitants who were found to have held ancient possession of South America.

These facts, which in recent years have been brought more fully to light, through the labours of Historians and Travellers, have been made the bases of many and differing theories. Probably *this* series of facts needs to be compared with similar remarkable remains of ancient civilisations that have been found in other, and very distant, parts of the world. We are wanting a theory which will cover and explain *all* the cases. We may have very considerably to alter our notion of the age of our world, and admit the existence of developed civilisations, long before what Biblical students regard as the Adamic era.

The theories which attempt to account for the relics of developed civilisation found in out-of-the-

way places, either assume some particular race migration in that direction; or else they take account of the extraordinary restlessness which always has characterised individuals, classes of society, and even whole tribes and peoples. It is the restlessness of "earth-hunger." It always has meant leaving settled pastoral scenes and, at any cost of danger or suffering, pushing outward in some direction to discover and settle new lands. It is but the race-obedience to the Divine command, "Be fruitful and multiply, and replenish the earth and subdue it." And man will be restlessly trying to obey that command so long as an acre of earth is still unsubdued.

But wherever the emigrant or the colonist goes, he always carries with him a *higher* civilisation than he finds; and the advance from the germ he brings is sure to follow, though not slavishly, the line of development in the land from which the emigrant came.

And it is curious to observe that even if the original colonist-race be ousted, and an altogether different race replace it, the relics of the old colonists will remain in the country for ages, clearly marked in ideas, architecture, customs, religion, and language, no doubt because an original race is never more than partially ousted, and the new race soon becomes a mixed race which preserves old characteristics.

It is perhaps the usual thing to account for the Egyptian and Semitic character of the physiognomy, architecture, customs, and speech in Mexico and Peru, and even in parts of North America, by

assuming migrations of Semitic races from Asia across Behring's Straits *into* America. But the author ventures to make the apparently bold suggestion that the original migration took the opposite direction. The proper and original home of the Semitic race is America; and the "Greater Exodus" was one which might, well enough, have taken "Forty years," for it was the movement of a race *from* Mexico and Peru, up through North America, across the ice-floes of Behring's Straits, *into* Asia. Once in Asia the tendency was to move southward, the emigrants casting off portions again and again (such as the Afghans), which found suitable countries and permanently dwelt in them; the main body making its way into Africa, and settling on the fruitful soil of Egypt.

The suggestion of the author that the Biblical account of the Exodus from Egypt, with its very strange forty years' wandering of two millions of people in a strictly limited desert district, is but the *legend* which preserves the main facts of a far greater Exodus, must be left to the candid consideration of the reader.

What all students of the more ancient world history find so perplexing is the uncertainty of *dates*, and often the entire lack of dates. We cannot get events safely fitted together, and so we cannot see the relation in which one event may stand to another. It is impossible to fix the date of the "Greater Exodus," and so to relate it definitely to the Biblical account.

Whatever may be thought of the author's in-

ferences or suggestions, he asks for attention to, and careful consideration of, his *facts*. He has endeavoured to secure sound authorities in all departments, Ethnological, Architectural, Archæological, Historical, and Philological. So far as he knows, no suggestions or inferences are made which may not fairly be regarded as legitimate.

CONTENTS

CHAPTER		PAGE
I.	THE SOURCES OF HISTORY	1
II.	THE MOST ANCIENT OF HISTORIES	6
III.	NAMES AND LEGENDS	14
IV.	FORTY YEARS LONG	20
V.	THE STARTING-POINT	52
VI.	THE CROSSING OVER THE SEA	64
VII.	THE SEDITION OF KORA	73
VIII.	HUMAN SACRIFICE	80
IX.	THE PASSOVER	90
X.	THE LEADERS OF THE PEOPLE	100
XI.	POINTS OF CONTACT	107
XII.	FOOTPRINTS	120

CHAPTER I

THE SOURCES OF HISTORY

BEFORE the invention of writing, and the use of writing for general purposes, there was only one way in which the accounts of historical events could be preserved among a people, and that was a precarious, and by no means infallible way, they must be remembered and repeated. It is generally believed, by those who have made a study of this question, that in the earlier ages of mankind the power of the human mind for preserving the recollection of events was much greater than it is in modern times. This is a reasonable belief, because memory, like all other mental and physical faculties, improves, and becomes stronger, by constant practice.

But it lies in the nature of things, that the accounts of the doings and sufferings of our ancestors, preserved in this manner from generation to generation, would become confused, and even in some cases contradictory; and that in the lapse of time nothing would be left definite but the greatest and most striking events, the turning points in a

people's history; and even these would be surrounded with such a halo of fiction as would cause them to be rejected as of little historical value. It is the duty of the student of Historical Research—and no grander study can occupy the human mind—to separate the fiction from the fact, to rub away the varnish, and to do everything he can in order to bring into view the naked truth. This requires great patience, and also a sound knowledge of both the strong and the weak points in human nature.

After the invention of writing, the first use to which it was put was the record of the principal events which took place in the time of the writer, and noting down what was known, and what had been said about events which had occurred before the writer's time. The beginning of such *written records* is the beginning of true history. But very much that had taken place before this remained in the form of *legend*, and has been transmitted to us in two different shapes, by myth and by poetry.

What distinguishes the history of earlier times from later history is more than the mere fact, that the former was a matter of memory. Legendary history had a character that was peculiar to itself. It dealt with men and things as they actually were, or as they were supposed to be; with real, living, concrete objects. It was mainly descriptive. It showed little effort of thought, or of the reasoning powers; reflection, penetration, and intellectual sagacity are altogether wanting in it. Men wished for something that they could *see*, and that their ordinary senses could

grasp, without any great effort of the imagination; abstract qualities and things had to gain a tangible and bodily shape; a substance must be given to mental ideas, and natural phenomena were readily confounded with the works of man.

Therefore the manner of teaching, little as it was, which the wise men and the priests employed, was of two sorts, Symbolical and Mythical. These are both to be distinguished from the Fable. The Myth was never due to invention only; it originally contained, and was founded on, an element of truth, and in this it differed from the Fable. It contained, and could not help containing, a certain amount of invention. When, for instance, the powers of Nature were turned into personal gods, and made to act like men, or where the achievements and exploits of a whole people were attributed to one man. It is here, and by these means, that mythical representations darken and obscure the legend in course of time. Men become half-gods, or are descended from the gods; while the gods themselves directly interfere in the affairs of men. There is planted in every man a love of the wonderful, the supernatural; no amount of education, and no progress in civilisation, can altogether eradicate this feeling; and a man who professes to be superior to such a feeling is inferior to human nature. This is at the foundation of what is called Hero-Worship; and in ancient times it was much stronger than it is at present. In this way the true history of those early times is wrapped up in the mysterious and supernatural; and because the character of the time was

poetic, and the medium of expression poetry, the imagination had free scope to weave round real events a web of fiction and fancy, and so it did.

In this poetry and myth lie hidden the most important events of prehistoric times; but their interpretation is a work which demands the greatest caution, lest the imagination should run off on wrong lines. For according as one view or another is taken of the myth, so must the real history, which forms the base of myth, turn out in one way or another; and the wrong translation of a myth may lead to false history.

In some cases the existence of certain persons in the earliest ages of antiquity has been denied, for the reason that they may have been purely mythical. But this is unfair and unjust, and it indicates but a low opinion of human nature. On the other hand, many events which have never occurred have been taken for true history. But this is also wrong; for epic poetry, even when it is stripped of its supernatural wrappings, need not contain a body of truth. The *general facts* of any great historical event, the invasion of Asia Minor by the Greeks, and the destruction of the city of Troy, were preserved in the memory of the people; but the *details* of the campaign were either forgotten or misrepresented; so the epic poet steps in and supplies, either from his own imagination or from the relation of others, the particulars of the Trojan War. Historical Truth, in the sense in which we take it, that is, in the exact conformity of what is told with what did actually take place, was not demanded nor expected in the

time when epic poetry took the place of history. The only thing that was demanded was Poetical Truth, the agreement of the nature and actions of the national heroes with the disposition of the people, and the feeling of the national heart. If they got *this* they were satisfied, and they preserved the records, from feelings of national pride; if they did not get it, the records were forgotten and lost for ever.

In dealing, then, with the writers of history, a distinction must be made, not only between those who wrote, or professed to write, of contemporary events, and those who wrote of what had taken place *before* their own time, but also between those who wrote of events which had taken place *shortly* before their time, and writers of what had taken place *long* before. The writers of contemporary events are the true sources of history; but those who have written of events past may have had sources of information of which we know nothing now, though sources that were reliable and true. The *sources* are more worthy of study than the books derived from them; for it is only natural to expect that a writer will give a certain amount of local and personal colour to any narrative, no matter how plain and simple it may have been originally. He cannot help doing this, for such is the nature of man.

CHAPTER II

THE MOST ANCIENT OF HISTORIES[1]

THE farther back we go into the centuries before the age of trustworthy history, the more obscure and uncertain do events appear to us. But the desire, deeply planted in the human mind, of going to the root and finding out the beginning of things, urges the historian into the most remote antiquity, to investigate or speculate upon the origin of the human race, the first germs of civilisation, and the earliest developments of the human mind. Therefore the legends of many people are found to go back even to this point, and they begin their history with a mythical representation of the origin of the world and of the human race.

The sacred record of the Jews, which is so closely connected with Christian beliefs, begins with the history of the Creation of the World, of all living things, and of the parents of the human race.

These records are called the "Books of Moses," or

[1] The Papyrus of King Ptah-hotep, of the Fifth Dynasty, is generally considered to be the oldest manuscript in the world. But it contains no history. It is like a mixture of the Proverbs of Solomon and the sentiments of Omar Khayam.

"The Pentateuch." In modern times Joshua is added, and the collection called the "Hexateuch." Of Moses we know very little directly, besides what we are told in these Sacred Writings. It is quite possible, and it is indeed highly probable, that he was a genuine historical character; that is to say, it is probable that legendary stories of some remarkable movement in former days, connected with his name, may have existed among the people of whom he wrote, and to whom he belonged, viz., the Hebrews; and these legends may have formed the foundation of the narratives that bear his name.[1] But the Books which are often called after him are never actually *ascribed to him* in the Hebrew manuscripts, nor in the printed copies of the Hebrew Bible. Nor are they styled the "Books of Moses" in the Septuagint or Vulgate translations, but only in our *modern* translations, after the example of many eminent Fathers of the Christian Church, who, with two exceptions, were very little acquainted with the Hebrew language. It is never once assumed, nor even hinted, in these writings themselves that Moses was the author.[2] The majority of the great scholars who

[1] The name *Mo-ses* is found in the most ancient Akkadian. It means "come from the water." With the legend of Pharaoh's daughter having taken him out of the Nile I have nothing now to do. The legend of great men, when infants, being taken out of rivers and wells, is common to India, China, and Mexico.

[2] He is claimed as the author of the Pentateuch in 2 Chron. xxv. 4; but of this claim I shall have something to say later on. Attention may also be directed to Deut. xxxi. 9, 24, which recognises Moses' relation to some portions of the work.

have studied this question are of the opinion that there were many different authors. "The discovery that the Pentateuch (*i.e.*, the Books of Moses) is put together out of various sources or original documents is, beyond all doubt, . . . one of the most *certain* discoveries which have been made in the domain of criticism and the history of literature." "It is not intended to assert that Moses was the original composer of all the documents contained in this volume. The Book of Genesis bears marks of being to some extent a compilation. Moses probably possessed a number of records, some of greater, some of less, antiquity, whereof, under Divine guidance, he made use in writing the history of mankind up to his own time. It is possible that the Book of Genesis may have been, even mainly, composed in this way from ancient narratives, registers, and biographies, in part the property of the Hebrew race, in part a possession common to that race with others." "We cannot conceal the fact that our examination has brought us more and more to the conclusion that several authors have taken part in the composition of the Pentateuch." These are the opinions of three learned critics, each belonging to a different school, who, though disagreeing on other important points, wholly agree on this. And they all three adopt that theory of Ancient History which I have presented in the previous chapter.

Huffield. *Die Quellen der Genesis.*

Rawlinson's *Aids to Faith.*

Kurtz.

The principal events in the early portion of the Pentateuch are:—The Creation. The Fall of Man.

The Flood. The Selection of a Chosen People. And the Emigration of this People from Egypt to the Syrian Coast.

The Mosaic History of the Creation gives no other cause or explanation for the (to us incomprehensible) beginning of all things but the Will and Word of God alone. But the account we get in Genesis is altogether more reasonable, more simple, and more easy of grasp, and, in this very simplicity, itself grander and more sublime, than the fantastic myths of the Creation which were common among the ancient peoples of Asia and America.[1]

There are two accounts of the Creation given in the Book of Genesis. These differ in some particulars, but they agree in ascribing the creation of all things to the One Great Being who is sometimes styled *Elohim* and sometimes *Yahovah Elohim*.[2]

[1] Here it may be of interest to mention, that a learned friend of mine, a Doctor of Divinity in the English Church, who had spent the last twenty years of his life in the endeavour to reconcile Geology and Evolution (in both of which he fully believed) with the early chapters of Genesis, found a solution for the very interesting question,—At what stage in the evolution of man was he endowed with the divine power of reason, which distinguishes him from the beasts which perish? He found it in the words, "God breathed into man's nostrils the breath of life, and man became a living mind." Man and beast had *lived* before this; but it was not till now, and it was only in the case of man, that God gave a "living mind," a reasoning power, to any of His creatures.

[2] The importance attaching to the different names for God in the Book of Genesis was first noticed by Astruc, a French physician, A.D. 1766. In recent years his idea has been greatly developed by such critics as Keil, Graf, Hartmann, Welhausen, &c.

Some honest and very conscientious critics seem to find a great difficulty in reconciling the two accounts. One in particular gets needlessly excited, and exclaims: "It would be dishonesty to conceal these difficulties. It would be weak-mindedness and cowardice. It would be flight instead of combat. It would be an ignoble retreat instead of victory." To all of which we venture to reply,—It would be better to find a reasonable and honest explanation. And the explanation is at hand. The writer who uses the name *Yahovah* was a *later* writer than the one who uses the word *Elohim;* and in inserting the accounts which he had received or heard, he put the word Yahovah (which he had in *these* accounts) into the records which he had found written before him.

Kalisch.

There has been a great deal of time and energy wasted in disputes about the two words, *Elohim* and *Yahovah.* Elohim is, as its form denotes, a plural noun, used as a term of respect for any deity, or, indeed, any object of veneration. It was used of the fish-god Dagon, of the goddess Astarte, and of the fly-god Baalzebub, as well as of the true God. The use of the plural as a term of respect is very common in Hebrew, and all over the East. A Chinese Mandarin always calls himself "We," "Our glories"; and even the Europeans in India, when talking to natives, always use the plural pronoun *ham*, instead of the singular *main.* Of the name Yahovah I shall have a good deal to say later on; for the present I shall confine myself to remarking, that He was the *national Deity* of the Hebrew people, and of *these alone.*

As we go on in the Sacred Records we find not only two names of Deities, but also two systems of religion, always opposed to each other, always contending against each other, and constantly striving for the mastery. It is the struggle between these two systems which underlies all the History of the Old Testament; and the striking events of the contest are not only recorded by kings and prophets in Sacred Writ, but also in the everlasting epic of Homer. The one was a religion of fear and terror; the other a worship of kindness, peace, and love. The votaries of the one adored the blasting lightning and the destroying fire; those of the other the kindly fruits of the earth. One Deity was a jealous god, a god of revenge, who visited the sins of the fathers on their unborn children, who could be approached only by slain animals and orgies of blood; the other rejoiced in the fruits of the ground, and his worshippers ate the bread of corn, and drank wine in his honour. We perceive the difference already in the earliest history of man. One people dwelt in cities, and cultivated the ground; another people were nomads, wandering about with their flocks and herds. The former are called Cain, the latter Abel. The civilised dwellers in cities offered the fruit of the ground; the wanderers shed blood, as has been the custom of nomads and wanderers in all ages. And the cultivators rose up against the wandering hordes, fought against them and overthrew them.[1] The dwellers in cities, for the

[1] From the account in Genesis it would seem, that the shepherd tribe looked upon themselves as martyrs, in a way, calling their overthrow a murder and their opponents mur-

time being relieved from their enemies, sank into luxury, debauchery, and all sorts of wickedness. A violent convulsion took place on the surface of the globe, causing the elevation of some parts and the depression of others, with great destruction of life; and this was looked upon as a punishment sent from the angry Deity on the sons of Cain. The loss of life among the dwellers in cities is naturally much greater than among the wandering peoples who live out in the open, grazing their flocks on the mountain sides. These are comparatively safe, and therefore they are the people favoured by the angry God, and Him they are wont to worship in the way that is pleasing to Him.

The human race of which we have any record is divided into three great branches: Cham, or Ham, the black people; Yaphet, or Japheth, the white people; and Sem, or Schem, or Shem, those who were the particular worshippers and chosen people of the angry God. The Book of Enoch does not call the descendants of Noah by these names; but simply mentions that they formed three families; one white, one black, and the third red.[1] Here we come on the name of *Adem*, "the red man," from whom, through

derers. The Jews, in later times, were wont to speak of "the blood of righteous Abel." But the only account of the event, which we have, has come from the descendants of Abel, (?) so that it is only what we must expect. If the only reports of the recent war in South Africa were from the pen of a Boer, the British would certainly be looked upon as murderers of the worst type, if we were to put any faith in the reports.

[1] The North American Indians have exactly the same legend.

his son *Scheth*, or *Seth*, the Hebrews were descended: and *Schem*, the son of Noah, was the "father of all the children of Heber," the Hebrews. That this people worshipped the great and terrible God appears from these two names. To the wicked Tpyhon of the Egyptians the offerings and sacrifices made were cattle of a *red* colour, and *men of a red colour*. His most ancient name was *Smy* or *Schemu*.[1] (The god of destruction to the Homeric Greeks was Smy-thus). He was also called *Scheth*. And his worshippers were called his sons, a fashion of speech which is common in Semitic languages, as we still see among Muhammadans who call themselves "Sons of the Prophet."

Diodor. 88; Plutarch, de Isid et Osir, 31.

The greatest of the sons of Eber was a man to whom is given the name of Abram or Abraham. And it is the account of this man, and his descendants, which occupies the greater part of the earliest known records in the world's history.[2]

[1] Many years ago, when talking with some Polish Jews, I frequently heard the expression "*schmu machen*"; now *schmu* is neither German nor Polish; it is the oldest Hebrew, meaning "ruin" or "destruction"; and "*schmu machen*" means "to be ruined."

The word *shemm* on the Egyptian hieroglyphics, means "poison," "venom."

[2] When I speak of the Hebrews as *descendants* of Abel, I mean that they followed him in their manner of life. We are not told that he had any children, although he may have had some. There is a curious old legend among the Muhammadans about him and Cain.

CHAPTER III

NAMES AND LEGENDS

WE may now take a glance at the names and legends similar to those in the Hebrew records, which are found among primitive people in that part of the globe which is now called "America." In the mountains which run along the west of the two Americas, from Peru to Alaska, and dotted in the plains on the east of these, there are, and have been, primitive races who cherish traditions, legends, and names, very similar to those which we find in the Hebrew records. The authentic proofs of this statement are so numerous that they could not be got within the compass of such a small and unpretending book as this, and I can only give a few of the most striking.

It was as a Destroyer, a Terrible One, a God of Darkness and Night, that the Hebrews, in their first searchings after a God, viewed the Great and Beneficent Creator. As ages went on, and owing to the humanising teachings of the reforming prophets, this view became first modified, and then altogether changed. The Hebrews progressed, and developed

higher and grander ideas of the Being they worshipped. But those other primitive races, in America, did *not* progress, did not become civilised by contact with civilising influences, nor did they develop civilisation in themselves. There is no such thing as a standstill or a "marking time" for any nation; it must either go forward or go back, and these primitive races in America went back.

Their gods were *el Schaddai*, the destroyer (from *schadd*, he destroyed); *Yahova*, the annihilator, from *hova*, *hava*, annihilation. Among the Irokese Indians, the words *ne Yawoheye*, *Yavoheye*, meant Death, the Terror, the Terrible One. The Indians in the north of South America called the Great Spirit who sent plague and sickness by the name *Yavahi*. A Dutch traveller, Hartsink, who spent many years in these countries, writes the following remarkable account:—"A member of the Council, named Pypersberg, in the year 1746, went right up the Masserouny; and on the seventh day of his journey he saw, on a plain situated between two mountain-groups, a high pyramid of hewn stone, perfectly square and ending in a point. He was anxious to inspect it closer, but none of his Indians would go with him. They told him that the building was the House of the *Yavahu*, as they call their Evil Spirit. So he could not get to it, lest he might be forsaken by the Indians." The traveller Colton has something to say of a similar name in use among the North American Indians. His words are: "While the fire is burning on their altar, they dance round it, singing and shouting, as chorus, with a loud

LOSKIEL. *Mission History*, p. 29.

Quandt, *Hist. of Surinam*, p. 258.

voice, the sounds *ya-ov-ye-vah.* (The Israelites, Ex. x. 9, wished to go and hold a *hagg*, a "dancing round," A. V. Feast, to Yahovah). These Indians also use the Hebrew word *Elohim* for their Great Spirit. In their holy songs there is plainly to be heard a word frequently heard in Christian choirs, *Hallelujah.*" [1] According to the accounts of Latifau, Escarbot, Charlevoix, and Adair, these Indians sing *Hallelujah;* they have a holy Ark which must be always kept covered; worship the *yo-he-vah*; and in their holy dances and songs repeat this three times as a chorus, sometimes varying it by introducing the words *Meschihah* and *Schiloh*, and exclaiming "*Yoh* Meschihah! *Heh* Meschihah! *Wah* Meschihah!" where we see the name split up into its three parts; and "Schilo *Yoh!* Schilo *Heh!* Schilo *Wah!*" (Latifau, in his "*Moeurs des Sauvages Americains*," Paris, 1723, actually gives the musical notes of this chorus). Here now is the very Hebrew word *Meschihah* or *Maschiach*, prince or ruler; and that word which has so puzzled Biblical scholars, *Schilo*, which we meet in the account of Jacob blessing his sons (Gen. xlix. 10). And both in direct connection with the word Yahovah. No satisfactory or probable derivation of the word *Schilo* has ever yet been given, and I suggest my own until a better can be found.

BASEL *Mission Magazine*, p. 561.

"The Nephilim, or giants, were in the earth in those days" (Gen. vi. 4). I fully believe that this, as it stands, is literally true; and the commentators

[1] It must not be forgotten that this is an extract taken, word for word, out of a Missionary Magazine.

who twist it about so as to make it mean something which it was not intended to mean, do, in this case as in many more, violence and harm to the Sacred Records. In another place I shall refer to the remains and huge bones of a former race of men, recently discovered in ancient tumuli in America and Central Asia; but here I give a few extracts from the works of travellers who, unprejudiced, and uninfluenced by Biblical or any other records, have simply stated what they hac "There is to be seen in the Province of Chinca several monuments, which remind one of an ancient race of giants who are frequently referred to in Peruvian history, and who were destroyed by fire from heaven on account of their wickedness. Of these giants the Indians have preserved the following legend. A great flood compelled the ancestors of these Indians to take refuge in the high mountains. When the waters had gone back again to the great sea, they wished to return to their valleys, but they found them occupied by men of extraordinary stature, and cruel in war. The Indians fled back again to the mountains, and hid themselves in caves. Here they dwelt for many years until a young man appeared to them in the sky, who overthrew their enemies with lightning, so that the Indians were able to return and take peaceful possession of their lands again."

Strange Peoples and Lands, p. 141.

That this very striking legend is not altogether without foundation we see from the writings of A. von Humboldt. He says: "The cave of Ataruipe in the hills, referred to in the legend, is a huge vault under a steep, overhanging

cliff; a bay which was washed out by the waters when they formerly reached this height. This place is the grave of an ancient race. We counted about six hundred well-preserved skeletons, in baskets made of plaited palm-leaves. The bones were prepared in three different ways: some bleached, some *coloured red*, and others wrapped up in sweet-smelling wood and spices, like the Egyptian mummies. Near the baskets we found urns of half-baked clay which seemed to contain the bones of whole families. These urns were ornamented with pictures of crocodiles and snakes, like the pictures on the walls of the palace of Mitla in Mexico."

Humboldt, *Ansichten der Natura*, Bk. i., p. 224.

An extract from another part of Humboldt's works may serve to throw some light on the red colouring referred to. He says: "I have nowhere seen a race of men so well-built, huge (*kolossal*) and tall, as these. They colour their bodies red; and their huge figures, picturesque in white garments, stand out on the plains like statues rising to the sky."

Reise, Pt. V., p. 11.

In this, Humboldt is supported by Ternaux-Compans, who says, "The Indians whom I saw were very tall and quite naked,

p. 178.

and in the distance looked like giants."

While on the subject of great size, I may refer to another matter, about which a great deal has been said and written, viz., the length of human life in ancient times, as well as the immunity of primitive man from disease and decrepitude.

"Travellers who merely judge from the physiognomy of the Indians are tempted to believe that it is rare to see old men among them. In fact, without

consulting parish registers, which in warm regions are devoured by the ants every twenty or thirty years, it is very difficult to form any idea of the age of Indians; they themselves are completely ignorant of it. Their heads never become gray. It is infinitely more rare to find an Indian than a negro with gray hairs, and the want of beard gives the former a continual air of youth. The skin of the Indians is also less subject to wrinkles. Humboldt often saw in Mexico natives a hundred years of age. The old age was generally comfortable, for the Mexican and Peruvian Indians preserved their muscular strength to the last. While Humboldt was at Lima, the Indian Hilario Pari died at the village of Chiguata, at the age of one hundred and forty-three. He had remained united in marriage for ninety years to an Indian woman named Andrea Alea Zar, who attained the age of one hundred and seventeen years. This old Peruvian went, at the age of one hundred and thirty, from three to four leagues daily on foot. The Indians enjoy one great physical advantage, which is undoubtedly owing to the great simplicity in which their ancestors lived for thousands of years. They are subject to almost no deformity. Humboldt never saw a hunch-backed Indian; and it was extremely rare to see one who squinted, or was lame in the arm or leg."

[9] *Humboldt*, Sampson Low, 1859, p. 280.

Here we cannot help recalling the statements of the Sacred Writings,—"There was not one feeble person among their tribes"; and "His eye was not dim, nor his natural force abated."

CHAPTER IV

FORTY YEARS LONG

THE generally received account of that wonderful journey lasting Forty Years, which swept away two generations, with its long, confused, and incomprehensible wanderings, is altogether opposed to the results of experience, as well as being inconsistent with geographical facts. But is there no foundation for it? Most certainly there is. Hebrew tradition, like all other national traditions, has a basis of solid fact under a rubbish-heap of fiction and exaggeration. And although tradition, and the national legends, which prevail among a people may seem vague, unconnected, and boundless, yet they have their fixed psychological limits, in that they retain whatever tends to flatter the vanity, and increase the past glories of the people, whilst they reject anything which tends to disgrace, degradation, or shame.[1] And there is good reason why we are

[1] We remember the rage of Josephus against Apion because the latter suggested, by making use of a nasty pun on the Egyptian word *sabo-tesh*, "red boils," that the Jews were expelled from Egypt on account of their filthy habits.

bound to believe that the long wandering, for forty years, of a miserable and wretched people, flying from some great catastrophe, looking for a new home in which they might settle down in peace and safety, or drifting along until they come to a point beyond which they could no further go, is no unfounded poetical phantasy, no wild sprout of fiction. It is something which has its roots deep down in the national memory, a recollection of what actually *did* take place far back in the grey mists of time.

This being conceded, the thought naturally strikes one, might not the children of Israel have come from some place other than the Egypt of Africa? Might there not have been another Egypt in what we now call the New World, where we find such wonderful ruins and remains; where we now know that, long before the African Egyptian civilisation, a highly civilised and highly cultured people existed, with their hieroglyphic writing, their gorgeous temples, their gigantic pyramids, their mummies, obelisks, labyrinths, and colossal statues? It must be borne in mind that this theory will in no important way contradict, or disagree with the statements in Holy Writ. On the contrary, it supports these statements to a great extent, while at the same time it cuts the ground away from under the greater part of the arguments which have been brought forward against the authenticity, or general truth, of the Pentateuch.

In all history, ancient and modern, it has ever been the custom of a wandering people to call the place where they finally settle down by the name of the place they originally came from; as, for instance, our

Pilgrim Fathers did when they went to America, and as the Dutch did in South Africa. Thus also did the immigrants who came from America across Asia to what is now called Egypt.

For this is the theory which I wish, suggestively, but with some confidence, to put forward. That the forty years' wandering was not from the Nile to the Jordan, but from the lands of Peru and Mexico across Behring Strait, and so through Asia from north-east to south-west. This may seem, at first sight, to be altogether fanciful and improbable. But when men who have made a study of the question of the connection between the Asiatic and American peoples assert with confidence, and are implicitly believed when they assert it, that a migration or migrations must have taken place *from* Asia, and even *from* Africa, to America across Behring Strait; I cannot see any difficulty in believing that a migration may have taken place in the *opposite way.*

Major Noah and Mr. Catlin are American writers of ability, intelligence, and acute powers of observation, who had ample opportunity for studying the North American Indian tribes. These two men, writing independently and at different times, were so struck with the many points of similarity between the manners, customs, and religious usages of the North American Indians and the Ancient Hebrews, that they concluded that the former must be the descendants of the Ten Lost Tribes, who went out of Asia, going from the south-west to the north-east, and crossing by Behring Strait. While agreeing

with these premises I venture to differ from the conclusion, and I shall endeavour to prove that I am right.

The learned Orientalist, Sir W. Jones, says that there are many traditions of Egyptian priests having settled in India, but that these priests came from the east, and not from the west. He also says that a Pundit who had made a study of Ancient History told him, "There are two different countries of the name Misr (Egypt); one in the west under the rule of the Mussulmans; the other, which is the one referred to by Sastras and Puranas, is in a mountainous region far away to the north of Ayodha." Now, where was *this* Misr? The Hebrew word *mazor* is applied to any large body of land; and its dual form, *mizraim*, means two large bodies of land, such as North and South America.[1]

It is an empty and unsatisfactory thing to be told that the Hebrews came from the "Land of Goshen." The name "Goshen" is never mentioned on any hieroglyphics, bricks, cylinders, or in any secular history of ancient times. But an English writer, Mr. Smith Barton, quoted by Vater (p. 49) com-

[1] Professor Sayce, in his *Fresh Light from the Ancient Monuments*, p. 40, says that "*mizraim* means the two Matsors." But, unfortunately for this theory, he says on the next page that there were *not* two Matsors; "Lower Egypt," he says, "was called Matsor, while Upper Egypt was termed Pathros." He also says that "the Akkadians came from the east"; and, "after the flood, men journeyed from the east." This agrees with Harkness, who says, "the Egyptians . . . left their primeval home in Southern Asia and took their way to the land of the setting sun."

pares the word with the North American Indian *gesshona; keson*, a man. When we are told that the Hebrews came from the "Land of Men" it helps us very little; but *Mizraim* directs us in the right way. The "Land of Men" was no other than America; the *Mizraim* "two great lands" were North and South America; and the great migration, lasting forty years, took place from these continents into Asia and Africa. I shall not trouble to inquire as to *what caused* the people to leave the northern parts of South America. It may have been the great catastrophe in which the old continent Atlantis[1] was swallowed up, which was the origin of the Flood legend among all civilised and savage peoples; it may have been terror at the upheaval which threw up the burning ridges of the Andes and volcanoes of Mexico.

That some great calamity, attended with horror and loss of life, must have taken place before the migration, is evident from the tradition of the ten plagues, culminating in the slaying of the first-born; and this calamity, whatever it was, caused the migration.

I content myself with the fact that there *was* a migration, and from that fact I start. The received account, that is, the account we have in Holy Writ, is evidently founded on the traditions of the people. Such traditions would naturally be confused and dark. But the proofs, like flashes of bright light, which we have, even out of this account of the Hebrew migration, prove that the scenes, and geo-

[1] Called *Atlect*, and *Atlezet* in South American inscriptions.

graphical position, of the wanderings are altogether misplaced; these proofs are so striking, that none but the wilfully blind can fail to see them and be convinced by them.

"The sons of Israel" (I am translating all through direct from the Hebrew) "are to go across the sea with dry feet"; there is nothing at all said about "dry land"; "Yahovah made the sea a dry footing"; "the sons of Israel went right through the sea on that which was dry." These and similar expressions can only mean one thing; the sea can only be crossed dryshod when there is ice over it, as the Baltic Sea is now crossed in winter. The Red Sea or any of its inlets, which we are asked to believe was crossed dryshod, was never frozen in any age or at any time. The sea which was frozen, and over which the sons of Israel walked with dry feet, was none other than the Behring Sea and Strait between America and Asia. This strait, according to the best modern authorities in geology and physical geography, was in existence when the great continent spread over what is now the North Atlantic Ocean, and when the island continent, the Australia of the ancient world, called Atlantis, spread across part of the Torrid Zone.

With reference to this there is no reason why we should reject with contempt the tradition referred to in the seventeenth Sura of the Koran, which says: "Moses said to his servant, I shall go on travelling until I come to that place where the two seas flow together and meet; and long shall I travel, even forty years."

According to the Hebrew account, desert and wilderness had to be passed through *before* as well as after crossing this sea. *Etham* means a solitude, a wilderness. But there was no wilderness in Egypt between the supposed starting-point of the Israelites and the Red Sea.

In the numerous books and maps which profess to give a correct account of the journey, the Israelites are made to start from somewhere about Heliopolis (the city of the Sun) on the right bank of the Nile, and turn to the east, along the banks of a branch of that river, until they came to a bay, on the western bank of which Migdol is placed. (Sharpe's *History of Egypt*, p. 55.) According to this, they must have had plenty of water by them the whole time, and the desert was far away on the south. But we are expressly told that *they passed through a desert before* they crossed the sea. How can we explain this? The explanation is that they started from the "City of the Sun," not the one in Egypt, but in *Peru;* they crossed the solitudes in the northern regions of America and Asia, on both sides of Behring Strait, and the solitude *Etham* was what is now called Alaska.

Anybody who has ever travelled from Egypt into Syria, or indeed anybody who consults a good map, can see that the shortest and best way from the supposed land of Goshen into Canaan could not possibly have led across the Gulf of Suez, even if this gulf had extended at that time as far up as what we now call the Bitter Lakes. So that unless we credit Moses with the prophetic intuition of knowing,

to start with, that his people would go wrong and have to be punished for it by wandering aimlessly about for forty years,[1] we cannot understand why he led them wrong at the very beginning; especially when we are told that they were trying to escape as quickly as possible from a cruel foe who was pursuing them.

But we have another flash of light from the Hebrew account; a name for which, as far as I know, no explanation has ever yet been attempted. I refer to the name of one of the resting-places of the Israelites, *Baal Zephon*. I have seen maps on which some presumptuous dunce has actually given a position to this place. Now, what is the fact about it? *Baal* is a well-known geographical prefix to Hebrew names of places. It was originally the name of one of their gods, and it had exactly the same meaning and origin as the suffixes *nagar* and *nath* in Indian names of places. So that we may dismiss Baal altogether, since it might have been any place. But with the word *Zephon* we have a different account to settle. It means, and always has meant, in Hebrew, "to the north," "northwards," and the "region lying towards the north." So when we read that the Hebrews "went to Baal Zephon," we can

[1] The idea of punishing a whole people, men, women, and children—two millions of them—by making them wander about a desert for forty years, is altogether too ridiculous to bestow a thought on. And the maps (Sharpe's, for instance) which pretend to show the route are an insult to human intelligence. The doublings and turnings and curves are like a child's first attempt at drawing a picture of smoke coming out of a chimney.

fairly conclude that when they had left the land from which they were migrating they first went towards the north. Now this would exactly agree with the theory, that when they left the countries of Peru and Mexico they travelled northwards till they came to Behring Strait.

"In the year 1813 there was a book published in Stuttgart, called *Sayings and Ancient Traditions of the East.* In this book there is a quotation from the Arabian historian, Tabari, who says that "the Hebrews, in order to cross the sea, had first to journey *a long way to the north;* and they had, at night time, a *northern light* to show them the way in which they should go." Now the first thing that strikes us in this relation is, why should they travel by night? People travel by night for two reasons only: first, to be hidden from their enemies, or to attack them suddenly; secondly, because it is too hot to travel by day. But there is no reason to suppose that the Hebrews wished to take any enemy by surprise; there would be no use in trying to hide, even by night, a moving camp of about two million human beings; and the climate of the Rocky Mountains is never too hot to make day-travelling impossible or even inconvenient. By the process of elimination, then, we come to the conclusion that they travelled by night because their travelling was in a region in which there were very long nights, sometimes three weeks long; and the ground had to be got over by night, or not at all. It will strike anybody that the word *night* is so often used in the Hebrew account where we should expect *day;*

'this is the night of all nights," "the night of watching," "the night of the Lord," and so on. And the "pillars of fire by night" were nothing more than the "northern lights," standing up like bright pillars in the sky, as the clouds by day were the high snowy ranges to the north. It will be remembered, too, that these "pillars of fire" are not mentioned later on in the narration, only in connection with the time when they were near the crossing of the sea.

These appearances of the clouds by day and the fire by night become not only credible, but quite natural, when we read and remember what travellers tell us of the volcanoes on the coast of Behring Strait. One author (Strahlenberg, *App.* p. 460) uses the very words of the Pentateuch, saying, "There is a high mountain, not unlike a stack of corn in shape; at some distance there is another resembling a hay-mow, but very high; both of which emit *clouds of smoke in the daytime and flames in the night.*" It may be suggested that I am trying to explain away miracles by simple natural phenomena. I am doing nothing of the sort; I am not dealing with miracles; I am only referring to natural phenomena which are works of the Creator, and greater than any miracle in that they are, and always have been. Any stray mariner on the coast of Behring Sea at the present day will be guided by these clouds and flames just as much as the Israelites were of old; he will be grateful for them, and probably think them something miraculous.

The next thing to consider is, Is there anything in the way of tradition among the South American

peoples, which would lead us to infer that they have or ever had any relationship with the Hebrews? It is unnecessary to go on repeating the fact, that the historical monuments in South America and Mexico are exactly similar to those in Egypt; but in addition to this brick-and-stone proof of a common origin, we have flesh-and-blood proofs.

In the year 1829, the traveller Pentland, in the mountain-valley of Sorota, came across a peculiar and, evidently, very ancient tribe, of which he writes: "They have quite different features and expressions from the surrounding Indian tribes, and they are uncommonly like Jews. Their language is not understood by the Aymara Indians." In the seventeenth century, a Jew, whose real name was Aaron Levi, but who called himself Montesinus, found a tribe in the Northern Andes, of which he says:

"My guide was an Indian who called his god after the very name of the Hebrew God, *Adonai;* he spoke of the ancestors of his tribe as *Abram*, *Isaak*, and *Yakoob*, and said that his own tribe was called *Rooben*. Through this man I became acquainted with a whole tribe of what I at once recognised as real Jews, who kissed and embraced me as a brother; but I could not understand their speech, nor give any answer to their questions; so, thinking that I was ashamed to speak their language, they became angry, and left me." This bears the stamp of truth; for, if Montesinus had cared to lie, there is no reason why he should have stopped where he did; he could have invented other stories of the identities between the Hebrews and the so-called Indians. But the very fact of his

saying that he could not understand the language points to a natural conclusion, namely, that these people were the descendants of the Hebrews (or whatever they may have been called at the time) who had remained in South America when the others migrated.

In Kanne's *Relation of American-Indian Myths*, published in Leipzig, in 1813, he says: "We find the shoe of authority and the wife's slipper in the social rites of the Peruvians as they were with the Jews. The principal part of the marriage ceremony is to pull off the bride's shoe; and if, from any cause, the bridegroom refuses to pull it off, he is reviled, as a man was reviled among the Ancient Hebrews if he refused to marry his brother's widow. And this law obtains in the countries towards the north, even as far as Mexico."

Another author, Vater, says: "There are the most wonderful likenesses between the ancient inhabitants of America and the Israelites. But the most striking of all is their great religious song, with its chorus of *Allaluyah*." Of the same nature are the remarks of the travellers Adair and Charlevoix.

But all these writers and observers, convinced of the relationship between the American peoples and the Hebrews, offer no explanation of the fact, beyond a vague suggestion that these peoples may be the descendants of Jews who emigrated from the Old World after the overthrow of the Jewish Power. Now the history of the Jews for the last three thousand years is better known, and more authentic, than the history of any other nation in the world not excluding

the Chinese; and it is not at all likely that a migration of the Jews, even of a small body of them, to South America, would have escaped the notice of historians. But so strong is the force of accepted belief, that these writers, instead of adopting the most natural and reasonable view in saying that the Hebrews were descended and originally came from the Americans, fall in with the general idea that the Americans were descended from the Hebrews.

When we are brought face to face before two different theories, surely it is our duty to accept the more reasonable one. Now the majority, a very great majority, of travellers, are at one as to the common origin of the Hebrews and the ancient inhabitants of Western America. There is not a shred of historical evidence, or any other sort of evidence, that there ever was a Hebrew migration to America. But there is abundant evidence, and when a Mexican Layard or Sayce publishes the results of his investigations and study there will be, I am certain, still more evidence, that America was the original home of all the Semite peoples, and the cradle of human civilisation.

De la Borde, in his *Journey to the Caribeans*, published in the latter part of the eighteenth century, says: "A good many of the natives say, that they are descended from a great and ancient people whom I cannot help identifying as Jews. They must marry their own female blood-relations, and they are forbidden to eat the flesh of pigs." Charlevoix, in his *History of Paraguay*, says: "When a man dies, having left no children, his brother must marry the

dead man's widow; and when a woman dies without children, her husband must marry her sister."

I need not further repeat what has been said by different writers, at different times, with regard to the points of likeness, not only in appearance but also in manners and customs, between the Hebrews and the oldest tribes of the north of South America. When more attention has been paid to this question, and when some learned society takes the matter up for investigation, it will be found that this theory of the origin of the Hebrews, and the tradition of their wanderings, is the only true one.

By adopting this theory of the forty years spent, not on a journey that can be got over in forty hours on a good trotting camel, but in a long and weary migration from Peru, through Mexico and Asia, into Africa, which really would occupy forty years, a great burden will be lifted off the already too heavily-laden believing powers of rational man; an apparently incredible and impossible relation will become reasonable and probable; many a puzzling world-wide problem, now very difficult, will find a correct and satisfactory solution.

Not only will the vexed question of the origin of the Jews be clearly solved, for they are only a small, though important, part of humanity; but we shall have also the solution of the problem of other nations and tribes, the Aryans, Greeks, Kolchians, Afghans, Arabs, Etruscans, Kelts, Phœnicians, Gipsies, and those peculiar and puzzling races which have long inhabited the mountainous districts between the Caspian and Black Seas.

There is one thing which has always puzzled every modern student of Ancient Egypt. It is that no traces have ever been found in Egypt of the *rise* of Egyptian art. We find Egyptian art fully grown and developed; of its infancy we know nothing, and, up to the present, research has failed to find any specimens of incomplete and undeveloped art in the valley of the Nile. Maspero, Poole, Wilkinson, Talfourd Ely, and Duncker, all confess themselves beaten on this point. And yet the solution may be a very simple one. Egyptian art was *already* fully developed when it was brought into Egypt, having gone through its developing stages in South America, where, I venture to suggest, traces of this development may be found to this day. "The Etruscans," writes Mr. Talfourd Ely, "have carved their writings on their tombs, but all efforts to interpret their meaning have as yet proved fruitless." The key to the Etruscan writings is to be found in Peru, and it is to be found nowhere else.

As this great migration took place, the moving body of people cast off, here and there, in Asia as well as in America, some tribe which settled down in a district, and formed a separate nation which remains to this day. This was probably the origin of the Afghans. These people call themselves the sons of Israel, but there is no record, tradition, or proof that they ever came from the west. The inscriptions on Assyrian bricks and clay cylinders, which give us the full story of the captivity of the Ten Tribes, confirming the main narrative of Holy Writ, and which are so minute in details as to give the price of a woman's

headdress, and to mention the value of the skin of a goat, would surely not have neglected to give the details of the banishment of these tribes to the east, or their breaking loose from Assyrian suzerainty, as certain as English historians, both now and in the future, will not neglect to give the general details of the Boer War. The missionary Wolff, himself a Jew by birth, says that he doubts very much whether the Afghans are *descended* from the Ten Tribes, though they may have had the same *origin*. He also mentions having met some Afghans who believed that they were of the *same nationality as the Egyptian Kopts*. And the very name *Egypt* comes to us, through the Greek, from the word *Kopt*.

Another strange people about whose origin there seems to be some doubt is the Kafirs,[1] who inhabit the country between Kashmir and Afghanistan. The *Missionary Magazine* for 1837, p. 705, says that, "the people called the Kafir Siaposch, occupying the country called Kafiristan, are remarkably like the Jews." At that time they "used to offer animals in sacrifice, sprinkle the blood on the doorposts and on idols; recognise the difference between animals clean and unclean; put a mother who had just given birth to a child for three days out of the community; worship an unknown god which they called *Imra* (Hebrew *Amr*, prince or ruler); and, above all things, that they showed a *writing in an unknown language*, which they called '*Taurat*,' which is the same as the word *Tora*, which was applied by the Hebrews to the Law of Moses."

[1] Distinguish from the African "Kaffirs."

Moving westward from the Kafir country towards the Caucasian Mountains, we meet here still another puzzling race, which is acknowledged to be the most ancient race in that part of the world, but altogether different from the peoples around them. They say that they are descended from a son of Iapet or Japheth, thus going as far back as the legend of the Flood; this son of Iapet was called *Oss*, and therefore they call themselves *Ossi*. They have a tradition, that in former times they were compelled to pay a tribute of cattle to a powerful neighbouring tribe, called the *Chazars*.[1] This tribute was called *begar*,[2] (Hebrew *bakar*, cattle), and when they could no longer pay this tribute they were made to work as slaves.

They honour every seventh day, which they call *Shabate* (*Sabbath*), by going about bareheaded on that day. (Modern Jews, as well as Parsis, look upon it as a dishonour to be bareheaded.) Their clothes, curtains, and cloaks they call *boorka* (Hebrew *baracheth*, a curtain). A social law of theirs is, that the surviving eldest brother of a dead man must marry the man's widow; as among the ancient Hebrews and South American tribes. A man who kills his father is to be burned alive, with his house and everything that is his, exactly as in the Mosaic code. They

[1] These *Chazars*, or *Chakars*, inhabited the North-East of Siberia; a proof that the Ossi must have also lived in these parts.

[2] The explanation and derivation of the word *begar*, forced labour, in modern dictionaries, is an unintentionally comic one. It is "from the Persian *be*, without, and *gar*, Sansk. *kara*, work." *Without work!* This must be either irony, or derivation strangely forced.

celebrate the feast of the Jewish Saint Elias, which they call *Illia*, by eating roast kid in great quantities, and placing part of the meat in a separate room; just in the same way as orthodox Jews put food and wine apart for Saint Elias at a similar feast. But these *Ossi*, as well as others who hold doctrines and perform rites like the Jews, are not descended from the Jews, neither do they claim such descent. They rather belong to that crowd of non-Israelites, which, according to Jewish tradition and Holy Writ, came with the Israelites out of their original home, from America to Asia.

It might be supposed that when the migrating people had crossed Behring Strait, and come into Asia, they would have kept along to the west. Why they did not do this is very easily explained. They took their way to the south-west because they wished to get away as soon as possible from the "great and terrible wilderness" and the inclement skies of the polar regions. It was here that they suffered great tribulation; it was here that the earth opened her mouth and swallowed[1] them up alive by earthquakes; for the convulsions of nature have always been most terrible on that belt from Kamskatcha down to Western China. Again, earthquakes have always been most violent near the sea-coast. And at that time the Israelites were going along the south-eastern shores of the "Great Sea" which their traditions speak of, which was *not* the Mediterranean, but that great body of water which, without any

[1] See chap. vii. *The Sedition of Kora.*

doubt, covered nearly all that part of Asia which we now call Siberia, and of which we have still left the Aral and Caspian Seas; that sea which, owing to the raising up of the land in Central and Northern Asia, shot out its waters, flooding the lower lands of the west, bursting through the Straits of Gibraltar, and burying Atlantis under its waves.[1] This it was which gave different legends of a Great Flood to all the peoples in the Ancient World; and it was this, in its terrible effects more towards the west, which probably caused a migration from that part of the world where its devastations still threatened ruin and destruction.

It will be remembered that in the Hebrew account of the migration no mention is made of *horses* until we get to the crossing over the sea. Now in ancient America there were no horses, nothing resembling a horse. Asia is now the native land of the horse; so that when the wandering people came into Asia, having crossed the Frozen Sea, they became acquainted with the horse for the first time, and the horses and chariots occupy a prominent place in the traditions relating to the crossing. In later times, when the Shepherd Dynasty were driven out of Egypt, horses and chariots were, no doubt, employed; and this fact became mixed with the older traditions and smothered them up; for the reason I have already given, that people would much sooner be

[1] It was this upheaval which also probably drained the Valley of Kashmir by the gorge of Baramula. Of Kashmir I shall have something to say later on.

descended from kings than from wanderers over the face of the earth.

Mr. Huxley (*Lectures on Evolution*, III., p. 128) says, that "investigations of American geologists prove that the remains of horses occur in North and South America. Therefore, *for some reason or other*, the horse must have died out on this continent at some period preceding the discovery of America." The italics are mine. And again (p. 129) he says, "We must look to America, rather than to Europe, for the original seat of the equine series." The horse had vanished from America before the migration of which I write; but when the wandering people crossed Behring Strait they came on a place called *Tabyn*, a very ancient Mongolian word, meaning "a troop of horses." And the place is called by that name to this day.

When Israel was in his own land, in that land from which he originally came, he had a brother, called Edom, the "Red Man." Now, neither in Egypt nor Arabia, nor all Asia, is there any trace to be found of this nation of Red Men. To say, as has sometimes been said, that they were called red only because they lived in a country in which the soil is red, is childish. But some of the people who came with the Israelites, and who turned away to the south, destroying the "devoted places" (*Hermah*) were called *red* by the most ancient Indian writers when they spoke of the great Aryan invasion from the north. This Red Man lived by hunting, and was very powerful. When Israel asked permission to go through his land—which I take to be when the wandering people

wished to settle in the prairies of North America—the Red Man, the Red Indian of North America—refused to let them pass through or settle down in any of the Red Man's territories. The Israelites were not powerful enough to fight the Red Man, so they had to go on their way. And as they go along we never hear of them fighting against any people that lay to the north of them, because the only thing that was to the north of them was the Great Sea, or its recently deserted bed; but we always hear of them fighting against the people and kings "on the South," because it was there only that people lived.

As the wandering people, dressed in skins and goats' hair (which they could never have worn in Egypt nor in the Arabian deserts), approached the end of their long journey, they came across huge walled cities and a nation of giants, whom they called the Anakim. Now the recent discoveries of travellers in what we call Turkestan prove to us that in very ancient times this was a country of huge high-walled cities; they were high-walled for protection against the sandstorms as well as against wandering, marauding tribes; and not only this, but still more recent excavations have actually turned out bones and skeletons of men who must have been veritable giants, far taller and broader than any race with which we are now acquainted. It is not unreasonable to suppose that these may have been the Anakim of Hebrew tradition.[1]

[1] The Buried Cities of the Takla Makan Desert, recently discovered by Dr. Sven Hedin, already show traces of a Peruvian or Mexican origin.

It might be expected that, if the Hebrews had originally come from America, there should be some traces of similarity between their language and the languages and dialects of their original home. This similarity exists.

It would occupy too much space, and also be too wearisome, if I were to give a great number of like-sounding words in Hebrew and in the dialects of Central and South America. Besides, I am well aware that, in many cases, a similarity of sound is a very dangerous thing in philology; *Beames* says that it is of all things the most dangerous. But I may suggest, that if no history were ever written or known, any man going from England to Germany, and hearing the same things called by the same names in both these countries, would come to the conclusion that the two peoples, German and English, must have sprung from a common stock. The German has his Haus, Wald, Fisch, Mann, Pest, Weib, Kind, Fuss, Turm, Hund, Baum, and many more, where the Englishman has his House, Wold, Fish, Man, Pest, Wife, Kid, Foot, Tower, Hound and Boom. So that the similarity of sound as a proof of common origin is not fanciful, and should not be altogether rejected as without weight.

With regard to this, Max Müller's words should be remembered. He says, "There is a continuity in language which nothing equals; and there is an historical genuineness in ancient words, if but rightly interpreted, which cannot be rivalled by manuscripts, or coins, or monumental inscriptions."

The following examples, out of many more which

I could give, will be sufficient to establish kinship, or identity of origin; and they are taken from the dialects of the nations that are still settled along the western coast of America.

Hebrew.	*English.*	*American Dialect.*
Ani	I	*Ani*, and *ni*, Mexican.
Oth	A sign in the heavens.	*Ot*, a star; Huasteca.
Laila	Night.	*Lailo*, Mexican.
Zach	White.	*Zac*, Yucatan.
Zaid	Food.	*Zita*, bread; Mexican.
Athun (Chald.)...	Fire; an oven.	*Etunni*, burning, Peruvian.

["Amenophis III. introduced the worship of *aten*, the sun's disk" (Talfourd Ely, p. 29).]

Arak (Chald.)...	The earth.	*Urakke*, Aymara Indian.
Caph	The hollow hand.	*Cab*, the hand, Maya.
Chazek	Mighty.	*Cazique*, a leader of men, West Indian.
Boker	Morning.	*Bacarina*, the redness of morning dawn, Peruvian.
Ziza	A flower.	*Sissa*, Peruvian.
Yaar	A forest.	*Yaor*, a tree, Peruvian. *Yaurooma*, a forest tree, Haytian.
Ach	A brother.	*Agi*, a brother, in the Aleutian and Alaskan dialects.
Caphal	To double.	*Cappal*, two, Yucatan.
Piggul	Awful, terrible.	*Pugguly*, a tree with the juice of which the Indians poison their arrows.
Camar	To be burned.	*Caumery*, firewood, Guiana.

Hebrew.	*English.*	*American Dialect.*
Zizith	The hair growing down the front of the head; a common fashion among North American Indians and ancient Hebrews.	*Tzoz*, hair, Yucatan
Gabach... ...	Highness, or Majesty.	*Capac*, a king, Mexican.
Ben	A child, a son.	*Pen*, *panni*, Central America. Esquim. *pannik*.
Makak	To pass away.	*Miqui*, to die, Mexican.
Tchom rabba ...	The great flood.	*Tchomi*, the lake which overflowed and caused the great flood, according to the legend of the Alpaca Indians.
Nagah	To light, to shine.	*Naga*, brightness, Mexican.
Cheres	The sun.	*Cuarasi*, Mexican.
Nega	A plague sent from God.	*Nigua*, the sandlouse that burrows in the feet, Haytian.
Zuph	The overflowing of a river.	*Zipu*, a river, North American Indian. The word *Mississippi* is only the corruption of the words *namessi zipu*, the "Fish River."
Asaph	King David's choir-master.	*Asufi*, to sing, North American Indian.
Machak ...	To strike, to kill.	*Tamahawk*, from *ta mahacan*, that which kills; and *Mohicans*, *Mahawks*, men-killers.

Egyptologists and Assyrian scholars will at once recognise a similarity between some of the words here and those on the cylinders, and in the hieroglyphic writings. Thus the Egyptian *ank*, I, the king (like the Peruvian *Inka*, the king); Assyrian *Ak*, the lord, the king; and *anaku*, I am he. The Hebrew *auth* or *oth* is also a sign for marking portions of time; Assyrian *adu*, a sign; Egyptian *atu*, a type or sign. Egyptian *Set*-Typhon, the wicked one; Mexican, *tzetu*, wicked. The Assyrian *Umlu-bet-Umlu* is said to be "the name of an unknown temple" (Massey, *Book of the Beginnings*, vol. II., p. 455). But *Umla*, *Umlu*, *Jumla*, *Jumala*, *Junalu*, is a god worshipped by the Samoyeds, Kalmucks, and the Malanas in the Kulu Valley. So that *Bet* or *Beth* (a house) *Umlu* is the temple of *Jumala*. The name was originally only *Ja Umla*. "Where is your great god Jumla?" said a missionary to a Mongolian Kalmuck. "Over yonder," said the Kalmuck, pointing to the east; "he comes from the sea." Strahlenberg.

The Akkadian *nin* means wife, or lady; the Darien and Mexican *ninah* means daughter. The Mexican *miqui*, to die, is cognate with the Assyrian root *miq*, to burn, and *miqu*, a sacrifice. (The most common form of death in Mexico was that by burning.)

In this small list, which could have been spun out much longer, it is interesting to note the meaning of the words which are of like sound. The great flood, the overflowing of a river, plagues, night, morning, signs in the heavens, forests, food, fires, the sun, to

be burned, to shine, and chieftainship or rule; all are ideas which would have been constantly present to a wandering people such as the Hebrews were. It may also be mentioned that many expressions *peculiar* to the Hebrew language have their similarities in the dialects of Mexico and Peru.

Some of these are "Living Flesh" for "Man"; "all flesh" for "all living things"; "under his wings" for "under his protection"; "a rock of defence," an expression full of meaning, for "refuge"; "the brother of the ivy-leaf" for "one trembling with fear"; "come, let us eat up these nations"; "a frown on the face of the waters"; "skies of brass"; "a spear's cast" (for distance), "a spear's height" (for time), and so on. I am quite prepared to be told that all those marks in words and language are no proofs, only coincidences and accidents; and that the forms of expression are "common to all men," which means common to all those people with whose writings we are acquainted. But, if we omit Homer, they are not to be found in Greek; they are never found in ancient Keltic, nor are they at all common in the Sagas. Mongolian literature I leave altogether out of the question; for, in the first place, I know nothing about it, and in the second place, I believe that the Mongolians were the original inhabitants of Asia, and had nothing in common with the Hebrews.

The most ancient tradition of the Hebrews must have had reference to the crossing over a body of water. This is extremely probable from their name itself. *Eber, Ibrim*, from *abar*, "to cross over a body

of water"; *eber*, "the land which lies on the other side of a sheet of water"; *el eber hajjam*, "away across the sea." The "sons of Eber" are mentioned immediately after the Flood, and long before there is any mention of Abraham (or Ibrim) going to Egypt. In the ancient genealogy from Shem to Abraham, as given in the Bible, we find the names *Schelach*, *Eber*, *Peleg*, *Reu*, and *Serug*, all names worthy of note. The word *schelach* means "sending out," "emigration"; *eber* taken with *peleg* means the crossing over a sea; *peleg* being cognate with the Greek word *pelag-os*. *Reu* and *serug*, taken together, mean the "tearing asunder," or breaking, of a connection, either perhaps of one people from another, or a body of and from another. That the crossing of an arm of the Red Sea could be thought of such importance as to fix it so firmly in Hebrew tradition, is doubtful, especially when these striking references to such a crossing are mentioned long before such a crossing is supposed to have taken place.

To trace with anything like certainty the whole journey of forty years is, of course, impossible. The most we can do is mark the footprints on the probable route.

Shortly after they had left their first home, tradition has it that they made, to carry about with them, a holy chest or trunk, which is generally called the Ark of the Covenant. This trunk contained the tables of the Hebrew Law; and a later historian is particularly, even I might say suspiciously, careful to tell us that, "there was in this chest nothing but the two stone tables which Moses placed there when he

was at Horeb" (1 Kings viii. 9). Now this expressed assurance, this firm assertion that "there was nothing in it but" leads us naturally to suspect that it was *supposed* there was something else in it. Let us inquire a little into this.

The chest was called in Hebrew "The ark, or dwelling-place, of the Law." But this very ancient word *eduth*, law, is peculiar in derivation and meaning, and in a certain part of the Pentateuch, is used for Yahova himself (Exod. xvi. 33, 34). Moses tells Aaron to place a pot of manna before Yahova, and Aaron puts it before *eduth*, which is vaguely translated in the English Bible by the word "testimony." Now it is impossible that the two stone tables could have been taken for Yahova; therefore either the ark must have contained an image of Yahova, or must have been looked upon as the dwelling-place of Yahova. It is altogether unreasonable to suppose that there was an image in the same box as the second commandment, which expressly forbids the making of images; therefore we may take it that Yahova, in some symbolical form, was in the ark.

The word *eduth* is cognate with *ed*, a commander; *attud*, a leader of people; and *yathed*, a powerful one. In the lists of the old Egyptian dynasties, and names of kings, we come across the form *Athothis, athotes.* In Phœnician History (Sanchoniathon) we find the name of the king of the gods, *Adodos.* In *Macrob. Saturnal.* I. 23., we find these words: "Assyrii deo quem summum maximumque venerantur, *Adad* nomen dederunt." And in Deuber's History (Bamberg, 1814), p. 85, we are told that the North

American Indians call the greatest of their gods by the name of *Atahauta*, and *Adaut*, this latter form meaning "Great Father." In connection with this, one cannot help remembering the Trojan idol given by Zeus to Dardanos, to be placed in an ark; how Eurypylos went mad when he opened this ark and saw the idol, in the same way that the Hebrew ark caused destruction to those who touched it. We have also an analogy in the story of Ilos. He got from Zeus an idol for which he built a temple. When the temple was burnt down Ilos tried to save the idol; but, in looking at it, was struck blind.

The Indians in North America had a holy ark which they used to take with them into battle. (We get this on the authority of Adair, Long, and Noah.) Long says: "This ark was placed on a sort of frame, carried on men's shoulders, and was never allowed to touch the ground. Nobody was permitted to uncover it completely; and three men who, from curiosity, tried to examine its contents, were struck blind on the spot."

The Mexicans have traditions about an ark in the wanderings of their forefathers, which are remarkably like the Biblical accounts of the wanderings of the sons of Israel. It was only at the command of their god, Huitzilopochtli, that they started on each march for a Land of Promise and Happiness which this god was to give them. In their wanderings he was their guide; and he would tell them, by the mouth of his priests, how they were to go and where they were to halt. ("By the command of Yahova they camped, and by the command of

Yahova, they broke up their camp, and they obeyed the commands of Yahova, given through Moses." Ex. xl. 36, 37, and Numb. ix. 17–23.) The image of their god was carried before them in a chest; and whenever the wanderers halted, a house or hut was built for this image, and the people camped all round the hut. (Numb. ii. 2.) The chair on which the ark was carried was called the chair of the god, and the men who bore it on their shoulders were called the god's servants. (Baumgarten, Pt. II., p. 56. Clavigero, Pt. I., pp. 172, 176, 179.)

Such striking analogies as these, observed by independent, unprejudiced, truthful, and I might add uncritical, writers, cannot be overlooked or swept aside.

Humboldt says that it is very remarkable how large and flourishing cities must have existed along the line of the northern Andes, up through Mexico and the Rocky Mountains, while to the east of this line there was nothing but empty plains of grass and trees, the hunting grounds of unsettled, wandering tribes. He and the other travellers in these parts never once thought of the possibility of the Egyptians dwelling here. But they say "Ruins in these countries irresistibly prove that Montezuma's ancestors must have dwelt on the banks of the Nile." It would be more correct to say,—"Those who dwell on the banks of the Nile are descended from Montezuma's ancestors."

The traveller Muhlenpfordt saw in Tututepec a large sacrificial pyramid (called *Teo-calli*, Greek *theokalia*, house of god); near which were two large old

stone images; of these he says "they are exactly like the stone statues in Egypt." A human figure which he observed, cut in stone, had a sort of headdress which hung down at the back of the neck and on both sides of the face; ornaments were in the ears and on the breast. The stone is extremely hard; and the Indians, with their coarse and soft iron tools, could never have cut it. In an old tomb close by he found the mummy of a snake, which, he says, caused him to believe that the ancient people who inhabited these parts must have come from Egypt. If he had said "gone to Egypt" he would have been on the right track. "It is surprising," says the learned critic Vater, "to see how exactly the ancient Mexicans, in their pictures given by Humboldt (*Essai politique sur le royaume de la nouvelle Espagne*), must have copied the Egyptian style. They have the very expression, and the correct physical proportions, found in Egyptian art." The ancient Mexicans coming over to Egypt for lessons in art! Surely nothing can be more improbable than this; and yet people are found who believe it, because they are so blinded by preconceived opinions that they will not look things straight in the face, and will not come to the most natural and reasonable conclusions.

It would have been still more "surprising" to Vater if he had come across Catlin's *Letters and Notes on the Manners, Customs and Condition of the North American Indians*, published in London, 1844. Catlin was a very clever artist; and his heads of the typical Indian chiefs are exactly like the head on the statue of Rameses II. Nobody can fail to see the

striking resemblance; and the more ancient the Egyptian face the more it approaches the type of the North American Indian.

On the ancient Egyptian monuments, especially those which refer to the campaigns of Sesostris, there are pictures which have never been explained in a satisfactory or reasonable manner. These are of men with red skin, beardless, and wearing the head-dress of the old Peruvian Incas. Orbigny says, in his *Picturesque Journey Through South and North America* (Diezmann, Leipzig, 1839),—

"In Callas there are the ruins of a very great pyramid, which has still huge blocks of stone in its walls. The doors are narrower at the top than at the bottom. The building was a square pyramid, each side of the base about sixty-six feet long. It had four doors and eight apartments. The symmetry and regularity of the whole structure, as well as the hewing of the stone, remind one forcibly of Egyptian architecture *in its less developed stages*." If Mr. Talfourd Ely had read this book he would not have uttered such an exclamation as he does in his *Manual of Archæology*, p. 34. "Can the goddess of Egyptian art have sprung into existence fully armed at birth? If the tentative efforts of artists exist in Egypt they await the explorer far down beneath the desert sand." They await the explorer in Central America and Mexico, and will repay him for his trouble.

CHAPTER V

THE STARTING POINT

LONG before the introduction of Christianity into America, there were legends and traditions, in Mexico and Peru, very similar to those which we find in the earlier parts of the Old Testament. The Flood, and the Giants before the Flood; the building of a high tower; the Fall of Man; the curse on the Woman; the descent of the whole human race from one Man and one Woman; Woman made from the rib of a Man; The Serpent and the Fruit; Cain and Abel; the descent of the Chosen People from the twelve sons of one man; the idea that Man had offended the Great Spirit; that some atonement was necessary; that an innocent victim would be accepted in place of the sinner himself.

It has been stated that these legends and ideas are common to all mankind, but that is not strictly true. There is no tendency in human nature to make the legends of any one race the common property of all; and these legends are only to be found originally among the American peoples, the Jews, and those who have borrowed them from the Jews.

The Chiapanese, in America, had a legend of their hero *Wotan* (a demigod also among the Slavs and

Goths), the grandson of a great man who built a large ark to save his family from a Flood. Wotan was commanded to build a high tower which should reach up to heaven, as a refuge for his children in case of a second Great Flood; he did this, and he also divided the lands of Ahanuac among his people.

"The legends of Genesis appear among the most ancient Hellenic traditions, and they were also found in Peru and Mexico after the discovery of America; all these nations knew of a Great Flood, and of an ark built for preserving men and animals. There were similar accounts of the Creation. The inhabitants of Mexico spoke of a man who, with his wife, was saved in a boat; of a bird which flew from his hand and came back again to him with a green branch in its beak."

Bohlen. *Altes Indien.* Pt. I. p. 217.

De la Borde found in South America an account of the Creation. "Light was in existence before the sun was created; and woman was formed out of a rib of the sleeping man." Barlaeus found among the North American Indians an account of the Fall of Man through disobedience. "In the loss of Paradise, and the events connected with it, the fox plays the part ascribed to the serpent in the Hebrew legend." In the Egyptian legend the jackal is the tempter. The Greek myth of Deucalion and Pyrrha is found among the Indians on the west of North America; with this difference, however, that it was the fruit of the mauritia-palm, and not stones, which was thrown behind to form human beings. The names in the legend are remarkable. A large tribe of these Indians called themselves *Ta-Kallien*, a word

which may be cognate with Deucalion; the Indian word means "water-wanderers." The names Helen, Helene, is also found in this language; *elene* means "man"; and the Delaware Indians used to call themselves *elene lenape*, the peoplé of all people, the original people. Also the ladies of Royal birth in the ancient Peruvian Court called themselves *Pallas*, the very name of the Athenian goddess.

But the traditions and legends in the Quiché "*Popul Vuh*," are the most striking of all. Here it is that we have an account of the real, original, Exodus, the beginning of that long journey which lasted forty years.

The ancestors of the human race travelled away from the place of sunrise and from the hot parts of the earth. They crossed the waters as though there had been no sea, for they passed over scattered rocks which were rolled on the sands. (These rocks I take to be the Aleutian [1] Islands, which are dotted across Behring Sea.) When they crossed the sea here, they came to a mountain called Chi Pixab, where they fasted in darkness and terrible night. (They were in the Arctic regions, where the nights are long and where food is very scarce.) *Chi Pixab* may be the same as the Egyptian *Khi-p-Kab*, the "northern corner of the earth," a name which would exactly fit north-eastern Asia. At last they came to a mountain where they were to see the sun for the first time. (This was when they were travelling southwards, after the long Arctic night.) After crossing the

[1] The Hebrew word *alata* means "thick darkness."

desert of darkness they came to Mount Hacavitz, where they sang the song of deliverance from darkness, *Kamoocoo*, "Now we see the light." So did Moses and the children of Israel sing their song of triumph after crossing the sea.

In the mysterious Hebrew book called the *Wisdom of Solomon*, we have a graphic account of what they had passed through, in these words:—

"They were shut up in their houses, prisoners of darkness, fettered with the bonds of a long night, exiled from the eternal providence. No power of fire could give them light, neither could the bright flames of the stars lighten that horrible night. Only there appeared to them a fire kindled of itself, very terrible [1] and being in great fear, they considered the things which they saw to be worse than the things they saw not. There were terrible sounds as of rocks cast down clashing, of a roaring like that of many wild beasts, and rebounding echoes from the hollow mountains. And over them was spread a heavy night." [2]

The only place in the world to which this description is exactly suited is the Arctic region. Some of the words which I have quoted are exactly the same as the words given by the traveller Wrangel in his description of the north-eastern coast of Asia. He says:—

"Even in summer the sea is covered with huge blocks of ice, which are driven about by tides and currents; and when storms rise the scene is truly

[1] See p. 29. "The pillars of fire by night."

[2] Wisdom of Solomon, ch. xvii.

terrible. No words can give an idea of the crashing and roaring of the elements, the noises like thunder caused by the gigantic masses of ice striking against each other, and the rage of the seething, hissing billows." (*Das Ausland.* No. 361, p. 144.)

It is only natural to suppose that some of the wandering people refused to go across the sea; that some of them turned back, as others had done before. These remained in America, and were henceforth identified with the Red Man, and here I find the solution of the Red-Jew problem, which Eisenmenger and Oertel tried in vain to solve. The Jews had crossed the broad river Sambation, and had left it behind them. This river is also called *nehar abanim*, the river of stones. This fits in exactly with the crossing on stones, given in the account of the great migration in the Popol Vuh. The river became dry, changing into smooth sand, as white as snow. The only meaning of this is that it was frozen over. The men left on the eastern side of this river are the Red-Jews, the Red Men, the North American Indians.[1] To get away from this terrible land, marches must be made night and day; the Sabbath rest cannot be kept up. In the land which the emigrating people had left, the corn had

Eisenmenger. *Entdecktes Judenthum.* Pt. II. pp. 533, &c. Oertel. *Was glauben die Juden.*, pp. 189, &c.

[1] The contact between the red men and the white men is hinted at in the Book of Genesis. Jacob, the smooth man, the unhairy man, serves a man, and cheats him too, in order to marry his daughter. The man's name was *Laban*, which, in Hebrew, means "the white man." The custom of giving years of service for a wife was common in ancient Mexico and Central Asia.

large heads, all food (maize); many of the Red-Jews lived there, and gold and silver were more common than iron. (This is the case on the west of both Americas.) On this point Humboldt says, "The natives are very anxious to get iron, and will give all they possess to get an iron pick or hatchet. Their knives are of stone." The oldest knives, of which we have any mention among the Hebrews were of stone (see the story of Zipporah, the wife of Moses). And we must not forget the great value which is placed on iron in certain parts of the Old Testament. Yahova leads His people into a land where the stones are iron; and one of the twelve tribes, Asher, is to be blest with iron ore. When the Temple was built in the new land, this was remembered. Stone was to be used for the altar of Yahova, but no iron. Because Yahova was a God from a country in which iron was not yet known. The Promised Land, into which Moses was to lead his people was to be "a land of iron," because this metal was the most precious of all others. The land in which Israel lived before the great migration was a land "rich in silver and gold"; "rich in cattle and silver and gold"; and when they were leaving this land, this old Egypt, they took away with them "jewels of silver and jewels of gold"; all pointing to a land in which silver and gold were found, as California, Mexico, and Peru.

On the eastern side of the Sambation two kings lived, one was very warlike and cruel; he crossed the Sambation, here sixty miles broad (the very breadth of Behring Strait), and

Eisenmenger.

carried fire and sword into the western country (Asia). The other was a very peaceful ruler, who possessed a beautiful ruby, and whose palace, covered with precious stones, shone like the sun. This points to the worship of precious stones, which Baumgarten says was common in Peru. These are his words: "In the Peruvian town of Manta a ruby is worshipped; it is the size of a large egg; on festival days it is brought out for every one to see, and people come from different parts of the country to worship it."

So that we can identify the peaceful ruler with the King of Peru; while the cruel one was the King of Mexico, who was wont to go to war for the sole purpose of getting victims for human sacrifice. The Jewish traditions about these countries agree with the old Greek traditions about the island of Meropia. Old Silenus told the Phrygian King, Midas, that in addition to Europe, Asia, and Africa, there was a still greater land, an immeasurable continent. In this continent there were two great cities: Machimas "the warlike one," "the fighting one"; and Eusebes, "the peaceful, the pious one." In the latter the people lived peaceably; but in the former they were so warlike that male children were born armed, and few of them died a natural death, nearly all being killed in battle. These at one time started out to conquer the world, but they turned back again to their home, where gold and silver were in such quantities that the people thought as little of these metals as we do of iron. (*Theopompus ap. Aelian. var. hist.* III. 18.)

The Kings of Peru were Kings of Peace, and lived,

in the Jewish legend, under the name Solomon, the peaceful one. There is an Oriental tradition, that when King Solomon died he was sitting on his throne, clad in his Royal robes, as if he were still alive. In the same way the dead body of the Peruvian King was dressed in his Royal robes, and placed on a golden throne in the Temple of the Sun, so that he still seemed to be alive.

The cruel, warlike Mexican Kings became, in the end, much more powerful than the Kings of Peace; and therefore legends concerning *them* have lived longer than the others. "The tree of humanity," says Heine, "does not remember the kind gardener who waters it and cares for it; but it bears to the latest generation the names which have been cut deep into its bark."

Manetho tells us of the Hyksos who conquered Egypt, and tyrannised over that country for some centuries. The history of the Hebrews and their departure from Egypt are mixed up with the history of these kings. There is no account of the Hyksos to be found on Egyptian monuments.[1] Scholars say that the reason for this is that the Egyptians so greatly hated the dynasty that they destroyed all traces of it. But this Hyksos legend has really nothing to do with the Egypt of *Africa;* it belongs to the early history of *America.* Manetho

[1] Manetho says they reigned 511 years; Earuthosthenos says 470 years; Africanus, 284 years; Eusebius, 103 years. Bunsen puts their date at 1639 B.C., Leipsius at 1842 B.C., others at 2000 B.C., while the best authorities honestly confes that they cannot fix a date for them.

is very particular to give us accounts of the wonderful, strong places, fortifications and fortresses, built by the Hyksos. Now where are these to be found, since there are no traces of them in Egypt? They may be found along the line of the Rocky Mountains.

"All these mounds and buildings," says Humboldt, "have their sides facing the four cardinal points exactly like the Egyptian and Mexican pyramids. With these monuments of a great military power we must not confuse the tumuli, with their thousands of skeletons. . . Not far from Point Creek there are pyramids exactly like the pyramids of Egypt. Some of them are built of earth, some of stone. Hatchets, painted porcelain, copper vessels, and ornaments have been found in them, but very little iron. The other buildings were either works of defence against hostile peoples, or fortified camps such as we find in Central Asia." (*Reise*, Pt. V., pp. 305, &c.)

Coming back again to the Red-Jew, we have a tradition taken by Africanus from Manetho, in which we are told that the Hyksos were Phœnicians, the *Fenekh* of the Egyptian monuments. Now if we trace it to its root, we find that Phœnician means Red Man. For all the Red Men did not remain behind, in the great migration. In the inscription of Shashankh I. the people of Edom and Judah are called the Fenekh and the "Aamu of the distant land." "As to these Fenekh," says the acute Egyptologist, Brugsch Bey, "I have a presentiment that we shall one day discover the evidence of their most intimate relationship with the Jews." Now

everybody agrees as to the fact that the Jews and the Phœnicians were only different branches of the great Semitic tree. The Egyptian name of the land from which the Phœnicians came was *khefa;* and *kheft*, in Egyptian, means "the north," "the country lying towards the north."

In Hebrew traditions a typical name for the Egypt and the persecuting Pharaoh was Rahab. "I will make mention of Rahab," says the Psalmist. "Thou hast broken Rahab in pieces"; "O arm of the Lord that hath cut Rahab"; and Job: "He divideth the sea by his power, and by his understanding he smiteth through Rahab." This Rahab was nothing more than the "Waters of Ru-bu" mentioned in the *Book of the Dead* (ch. 150), which were far away in the North. The northern hill of heaven was also in the Waters of Rubu. Ru-bu is the place of the leviathan (the whale) the Ru-ap; hence the Hebrew form *Rah-ab.* In the northern waters of Rahab dwelt the Apophis, the Great Reptile, the Monster, *i.e.*, the whale. These waters could be neither the Red Sea nor the Mediterranean; they must have been the waters of the Arctic regions, where the whale is found.

"In my staff," said Jacob, "did I pass over these waters." (*Philo's Translation.*) Now the Hebrew word *Matteh*, a staff, is the wrong translation for the Egyptian *Mata*, the boat of the Sun-god, and hence any boat. This agrees with the very reasonable supposition that although a great number of the Israelites crossed the sea on *ice*, some of them crossed in *boats.* The Jordan which Jacob crossed was the *Iora-tana* of the Egyptian legends; *iaru*, the water, and *tana*, to

divide; the action of a boat going through the water. And in the same way we may take the rod or staff of Moses, which divided the waters, not to have been a *Matteh* (staff), but *Mata*, a boat.

"It is written in the Book of the Wars what Yahova did by the *Sea of Suph*." Where is the Sea of Suph? *Shuph* means, in Hebrew, a dividing, and is cognate with the Egyptian word *sheft*, a section. So that the great work of Yahova in leading the people took place at "the sea which divides," that is, which separates America from Asia.

Numb. XXI.

Shortly after they crossed the sea, the wandering people, we are told, came to a mountain which was called *Horeb*, or the *Mountain of the Elohim*. *Hari*, *Har*, is the Egyptian for the heavens, the god; and *ep*, or *eb*, is the mountain. So that Horeb was the Mountain of Heaven, or the Thian-Shan range of North-western China. *Ser*, or *Seir*, was the "rock on the horizon"; and Ser-bal, now called Sinai, was simply the "rock of Baal," on which, probably, sacrifices were offered to that god. "Your fathers," said Joshua, addressing the Israelites, "dwelt on the other side of the great waters, and served other gods" (ch. 24). "Choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the great waters, or the gods of the Amorites in whose land ye dwell." The "gods" are the Elohim, to whom Horeb was dedicated. It was in this Horeb, the Celestial Mountain, that the water poured out of the rock which was struck by the rod of Moses.

Now it is worthy of observation that we find a very

similar legend in the writings of Ancient India. In the triple-peaked mountain [1] near the fountain of Brimsu (Toorkee word, *Abram-su*, water of Abraham), lived the ascetic Kaga, far back in the Silver Age. The Pandu Arjoon and *Hari* (the god) Krishna came hither to attend a great sacrifice. Krishna prophesied that a descendant of his should, in some future age, erect a town here, and also build a castle on the triple-peaked mountain. While Krishna was uttering his prophecy Arjoon interrupted him to remark that the water in the place was bad. Then Krishna smote the rock with his *chakra*, and a spring of sweet water burst forth.

Many writers profess to see some deep meaning in the similarity between the names *Christ* and *Krishna*.[2] On this I do not feel competent to express any opinion. But the smiting of the rock, and causing good water to flow from it, was a well-established legend among the Jews. And a past master in Jewish mysteries, St. Paul himself, says: "They drank the water from the spiritual rock, and that rock was Christ."

The prophet Jeremiah knew better than any other man of his time all the legends connected with the ancient History of the Jews. And he says: "The day is coming when it shall be no longer said, that the Lord brought up the children of Israel out of the land of Egypt; but it shall be said, *The Lord brought them from the Land of the North*."

[1] For this triple-peaked mountain, and Horeb, more fully, see next chapter, which establishes the identity.

[2] It is somewhat against any identification that the proper meaning of Krishna is "black."

CHAPTER VI

THE CROSSING OVER THE SEA

IF there is one thing more than any other which goes to prove that the Israelites did *not* cross over the Gulf of Suez, or any part of it, it is the arguments and explanations that are made use of by *some* modern writers to prove that they did. One of the ablest, and certainly the most painstaking, of these writers is an officer of the Royal Engineers, by the name of Palmer. His book "Sinai" was published by the "Society for Promoting Christian Knowledge." This is what he says, on pp. 159, 160: —"On the evening of the 20th day of the month the Israelites, encamped on the west side of the channel, are alarmed by the approach of Pharaoh's forces on the western plain. The camp is struck, and hurried preparations are made for resuming the march; and, as the moon would not rise till near midnight, their proceedings and subsequent movements are hidden from the Egyptians by the darkness of the early night. At the same time, Moses stretches out his hand over the sea; an east wind rises, and soon blows with great fury. The true direction of

this wind was probably from a point to the north of east. The direct effect of such a wind upon the water in the channel, and in the lakes or tongue of sea to the northward, would be inconsiderable. But its indirect influence on the level of the shallow water in the channel, already lowered by the ebbing tide, would before long be very marked. As is well known to observant men accustomed to navigate the Red Sea, a north-easterly gale, on reaching Suez, would thence be drawn down between the high ranges which bound the gulf on either hand, in such a manner as to change its direction from north-east to north, or even a little west of north. It would gather strength as it advanced, and by its action on an ebb tide would produce so great an outdraught of water from the upper part of the gulf that there would be an abnormally low tide; while, so long as the wind remained northerly and strong, the return of the usual flood tide would for a time, at least, be prevented. In this way, it can be understood that, on the night we are considering, a good passage across the channel was soon laid bare and remained so for *several hours*. Across this the Israelites marched, with the waters of the gulf and of the Bitter Lakes forming on either side of them a 'wall' or flank defence. *Towards morning, when all have safely passed over*, and long after the hour of low water, Pharaoh and his warriors arrive, and follow into the channel. But now, Moses again stretches out his hand over the sea; a shift of wind to the southward, probably of a cyclonic nature, suddenly takes place. The pent-up flood thus urged on by the south gale

comes sweeping suddenly up the gulf, probably in a 'bore' or tidal wave, with a fury and rapidity which surpass all the calculations of the Egyptians. Panic seizes them; their chariots drive heavily and break in the bed of the channel; they turn and attempt to flee. But it is too late. In a short time the King[1] and all the flower of the Egyptian Army are overwhelmed by the waters, and their dead bodies are cast upon the sea-shore." (In a note he adds, "I am indebted to Captain J. S. Murray, of the P. and O. S.S. *Nepaul*, for much practical information bearing on this discussion.")

Let those who can be satisfied with this take it. Here we have an *east* wind suddenly changing to north, and then *even a little west of north*, owing to "the high ranges which bound the gulf on either hand" (there is no high range on the west), and blowing all the water out of the Gulf of Suez. Then the Israelites, "600,000 armed men, besides women and children, flocks and herds," all crossing over between midnight and four or five o'clock in the morning! As something of a military man, Major Palmer ought to have known better than this. He knows that such a thing is absolutely impossible; and he should not try to make others believe it. (In his time during the Franco-German War, General Douay tried to get one Army Corps across the river Meuse; he had fourteen hours in which to do it, and at the end of that time he had got across only three batteries and two regiments of foot.) Then, a cyclonic wind "probably"

[1] The actual drowning of the King is now regarded as uncertain, and improbable.

shifting to the south, and a *tidal wave in the Red Sea!*[1] Why not leave the original account as it stood? It is much easier to believe in a miracle straight away than to believe the impossible account given by Major Palmer, even when he is supported by the Captain of a P. and O. steamer. When will men have done giving their own weak and inconsistent explanations of the supernatural? If, while Major Palmer was a subaltern, or employed in the Intelligence Department, he had sent in a report like the above to his commanding officer, he would have had a very short and inglorious career; and yet he thinks it good enough for the reading public. He went to the Sinai peninsula with his mind already made up that certain things took place *there*, and nowhere else; that they took place in exactly the way that he *supposed* them to have taken place; and it would have been too much trouble, as well as a confession of weakness, to permit any influences to change his ideas. He tells us that Pharaoh's Army "consisted of 600 chosen chariots, each drawn by two horses, and carrying a charioteer and an armed soldier; besides a multitude of others, summoned from the frontier garrisons near at hand." Now that profoundly learned archæologist Professor Sayce, gives us a very complete description of the Assyrian chariots, which, with very little difference, may be applied to the Egyptian chariots.

[1] The *Encycl. Brit.* says: "The tides are imperceptible at many places on the Red Sea. At Suez, where they are most regular, the rise varies from seven feet at spring to four feet at neap tides." But the reference to a "tidal wave" may only be a figurative description of an unusual event.

"The king and his officers rode in chariots even when on a campaign. In crossing mountains the chariots often had to be carried on the shoulders of men or animals, *their wheels being sometimes first taken off* for the purpose." (See the account in Exodus, "He took off their chariot wheels," in order to be better able to get over the rough and rocky ground.) "The chariot was large enough to contain not only the king but an umbrella-bearer and a charioteer as well. The latter held the reins in both hands, each rein being single and fastened to either side of a snaffle-like bit. When in the field the royal chariot was followed by a bow-bearer and a quiver-bearer, as well as by led horses, intended to assist the monarch to escape, should the fortune of battle turn against him. The chariot was drawn by two horses, a third horse being usually attached to it by a thong in order to take the place of one of the other two if an accident occurred."[1] (*Assyria*, pp. 124, 125.) The chariots would have gone on in front, as it was a pursuit. They were in single file; for they would not have gone all abreast in pursuit, and the rocky shores of the gulf would not permit of such a formation. Besides, they always went in single file, column of route, except when actually charging in battle. They must have taken up, at the very least, a length of a mile and a half. Now, if all the host of the Israelites got over in four hours, the breadth could not have been a mile and a half, or anything like it. Going in five

[1] Elsewhere, Professor Sayce says that the Egyptian chariots carried two men only. I have seen them represented carrying three. The above description applies to *royal* chariots.

columns, as we are told they did, each column would have contained 120,000 men. Marching eight abreast the depth of a column would have been 15,000 men, with intervals. Going at four miles an hour, the end of the column could not have arrived even at the crossing point at four or five o'clock in the morning, the time the chariots came down on them, no matter what the breadth of the passage may have been. Major Palmer's story is therefore not consistent either with itself, or with calculation, or with physical geography, or with nature. I do not believe in dragging in arithmetical tests when dealing with ancient records and legends, as Dr. Colenso did; and I introduce it here only because I am dealing with the statements of a man who from his official standing is a mathematician.

Major Palmer's translations are wonderful; and whenever he has to deal with a word of two or more interpretations, he fastens only on that meaning which suits his preconceived theory. He knows nothing for certain about the land of Goshen. No Biblical scholar does.[1] "It must have been near the Nile land." No doubt. Major Palmer finds the meaning of the name *Baal Zephon* uncertain. It is nothing of the sort; it means "towards the north." *Pithom* was, as its name implies, a "temple of the sun," like those in Peru and Mexico. *Succoth*, "booths," was a camping place where they lived in huts as best they could. *Pihahiroth* was not a "bed of reeds," but the "mouth of caverns,

p. 142.

[1] Kitto says, "The Bible does not present any definite information as to the precise locality of Goshen."

"hollows in the mountains." (See p. 35.) *Rephidim*, Major Palmer says, "was probably the name of a district." Why "probably," or why the "name of a district"? The word is a simple Hebrew plural noun, meaning "places of rest," the different places where the wandering people may have encamped at different times during *those thirty-six years of which the Sacred Records give no accounts whatever.*[1] But, it may be asked, what about Sin-ai, and the wilderness of Sin and Zin? Let us see.

In the forty-ninth chapter of the prophet Isaiah we find this sentence: "They shall come from afar off; they shall come from the north and west; they shall come even from the land of *Sinim*." This last sentence, fully translated, is, "they shall come from the *lands* of the farthest east." And the desert of *Sin* or *Zin* was in the farthest east, close by that range which is still called the "Mountains of Heaven" *(Thian Shan)*, and it is known as the Desert of Gobi. This was, and is unto this day, "that great and terrible wilderness, wherein were fiery serpents[2] (a very ancient Chinese idea), and scorpions, and drought, where there was no water"; a land that no man passed through *(caravans were constantly passing through the Sinai district)*, and where no man dwelt

[1] Sharpe, the Egyptologist, is completely beaten on this point. He has to confess, "We are unable to trace the path which their own (the Israelites') historian has hardly attempted to describe." Honest enough so far; but this does not prevent him from giving us a map of the path.

[2] The "Feathered Serpent," *Gucumatz*, mentioned as a great deity in the Popol Vuh, was altogether a Mexican and American idea.

(mines were worked near Sinai, and companies of soldiers were kept there for the protection of the miners)." Among these "Mountains of Heaven" there is one in particular with three peaks; it is called the "Holy Mountain," the "Mountain of God." The peak on the north side is the volcano Pe Shan, on the south Turfan or Ho Tschoi, which constantly emit smoke and flames. "In ancient times Pe Shan must have been a very active volcano; the Chinese annals of 92 B.C. mention that it was always burning; in the beginning of the seventh century, the history of the Soui Dynasty refers to it as the 'fire-spitting peak'; in the history of the Tang Dynasty it is called the 'plateau of flame.' The heat on the steep sides of the mountain is sometimes so great that nobody can approach it." This same author says in another place: "To the north of Pe Thing (in the Thian Shan range), is a mountain out of which they get sal-ammoniac; it is always smoking, and often hidden by clouds. The people, who collect the salt, have to go about in wooden shoes, lest the soles of their feet might be burnt. When they come back *their faces shine with a peculiar light*,[1] and the same appearance has been observed in birds, and even rats, in the neighbourhood of the mountain." Not very far away from these mountains was the desert of *Sin*. *Sin* was the Moon-god, the patron-god of the city of *Ur* (the native place of Abram), and it was to him

Ritter's *Geography*, Pt. II., p. 335.

[1] Ex. xxxiv. 30. "When the children of Israel saw Moses (coming down from the mount), *the skin of his face shone*, and they were afraid to come nigh him."

that the Assyrian Kings traced back their pedigree. His most famous temple was in the city of *Haran*, where he was symbolised by an upright cone of stone. His symbol was the crescent moon; and of this symbol I shall have something to say later on, when I come to the sculptures and decorations in the ancient Mexican temples. It was this Moon-god, *Kiyun*, which, with Succoth-Benoth, the Israelites worshipped for forty years in the wilderness, as we are told by the prophet Amos. An event took place in this desert of Sin, so important that it remained in the memory of the Israelites for many centuries, even down to the time of the Epistle of Jude.

Sayce, *Assyria*, p. 62. G. Smith, *Assyria*, p. 12.

CHAPTER VII

THE SEDITION OF KORA

GREAT Asiatic conquerors and leaders of men in the East have always had to fear, and often to contend against, the disloyalty and treachery of their subordinates. That this is not confined to the East may be seen in the military history of Europe; but it is particularly characteristic of the East. And the history of the great leader Moses forms no exception to this general rule. A member of his own family, a powerful and influential chief, named Kora,[1] formed a conspiracy to oust him from the leadership and to make himself leader of the people. But he failed, and he, as well as all the other seditious chiefs, were overthrown and destroyed. A detailed account of the suppression of the rebellion is given in the sixteenth chapter of Numbers. From this we can gather that some great convulsion of nature took place about the same time; and that Kora and a number of his followers were overwhelmed in it.

[1] The name *Quorah* in Hebrew means a fatal accident, a sudden overthrow. The name *Quorach* means to freeze suddenly, and become stiff with cold. *Kor-akh*, in Egyptian means the dead in the under world.

Now, in connection with this, there is a legend among the tribes in Central Asia, who live on the borders of what I take to have been the desert of Sin, which tells of the rebellion and overthrow of a man named *Kora*, in very nearly the same words as we find in the Sacred Writings. The story is so remarkable that I give it here, word for word, as I found it:—

"Je trouvai là plusieurs tombeaux. L'un d'eux n'a pas moins de cent pieds de diamètre sur quarante de haut. Il est entouré d'une tranchée de douze pieds de large sur six de profondeur. Après avoir examiné cette grande masse, je conclus qu'elle avait pu être aussi bien un fort qu'un tombeau. Á la gauche de cette tranchée, se trouvent quatre immenses pierres de forme circulaire. Je suppose que c'étaient les autels sur lesquels on sacrifiait des victimes aux mânes des morts. Mais qui les a élevées? Et comment ont-elles été déposées en ce lieu? Rien ne saurait l'établir. Les Kirghis y rattachent une tradition selon laquelle ces pierres sont le monument d'un peuple qui, pour un motif inconnu, résolut de se détruire, et voulut auparavant se préparer ce grand tombeau. Chaque père de famille, ajoutent-ils, tua ses femmes et ses enfants, à l'exception de l'aîné, qui, à son tour, tua son père et se donna la mort. Les Kirghis donnent à ce peuple le nom de *misérables suicidés*.

"Ayant franchi la ligne de faîte qui sépare le bassin du Kopal de celui de la Kora, j'atteignis sur les bords de cette rivière un point où la nature a ménagé entre le torrent et la montagne un espace d'environ deux cents mètres. A mesure que j'en approchais, je me demandais si je n'avais pas sous les yeux quelque

ouvrage des Titans; devant moi se dressaïent cinq énormes pierres, rangées dans un ordre qui n'avait rien d'accidentel, mais que dénotait l'intervention d'une intelligente volonté. Une de ces pierres, assez grande pour servir de clocher à une église, a soixante seize pieds de haut sur vingt-quatre de large et dix-neuf d'épaisseur; elle se dressa à soixante-treize pas du pied des falaises; son inclinaison, hors de la perpendiculaire, dans la direction de la rivière, est de huit pieds environ. Les quatre autres blocs varient de quarante-cinq à cinquante pieds de hauteur; l'un mesure quinze pieds de côte, les autres un peu moins; deux sont exactement perpendiculaires; les deux autres s'écartent de la verticale, un surtout qui semble sur le point de perdre son équilibre. Plus grande encore, une sixième pierre gît tout auprès à demi ensevelie dans le sol, et çà et là couverte d'arbustes verdoyants qui ont pris racine dans le roc. A deux cents mètres à l'ouest, trois autres blocs jonchent la terre; sous l'un d'eux s'ouvre une cavité que plus d'une famille de Kopal considérait comme une demeure splendide. Non loin de ce dernier groupe, s'élève un monument, dû, sans conteste, à la main de l'homme, puisqu'il renferme, entre autres matériaux, une grande quantité de blocs de quartz; il est circulaire; son diamètre est de quarante-deux pieds, sa hauteur de vingt-huit; sa forme, celle d'un dôme. Autour de ce monument, à une distance de dix pieds, de nouveaux blocs de quartz sont rangés en cercle. Je fus grandement surpris de rencontrer dans cette vallée un pareil tumulus qui ne peut guère être le tombeau d'un chef de la race habitant actuellement

cette région, et qui remonte sans doute, ainsi que les menhirs voisins, à cette haute antiquité où la branche de la race humaine qui devait donner à l'Europe les Keltes et les Kymris, ne s'était pas encore détachée du grand tronc Arya.

"Mes Kirghis ne s'approchèrent du tombeau qu'en tremblant et avec tous les signes d'une profonde vénération. Chacun d'eux y laissa un lambeau de son vêtement comme offrande à l'Esprit du mort. Ma curiosité n'en fut que plus vivement excitée jusqu'à ce que j'eusse obtenu le récit suivant d'un de nos guides qui se croit un des descendants de Tchenghiz :

"'*La vallée de la Kora était jadis habitée par de puissants génies, continuellement en guerre avec d'autres génies de la même race* qui avaient élu pour demeure différentes régions du Tarbagatai, du Barlouck et du Gobi.' A la suite de leurs expéditions et de leurs pillages, ils trouvaient toujours une retraite assurée sur la Kora. Au sommet des rochers qui dominent le pays, veillaient des sentinelles. Elles annoncaient de loin l'approche des ennemis qu'on attirait dans les défilés des montagnes ; là, c'en était fait d'eux ; ils étaient écrasés par les rochers qu'on faisait rouler de sommet des monts. Enfin l'audace et la tyrannie des génies de la Kora devenaient telles *qu'il se forma contre eux une vaste conspiration* vengeresse *à laquelle le démon lui-même fut prié de participer.*

"'Comme toujours, les sentinelles signalèrent, cette fois encore, l'arrivée de l'ennemi, et l'on prit des mesures pour l'attirer dans le défilé fatal. Deux

autres grandes armées parurent soudain, marchant vers d'autres défilés, et il fallut que les génies assiégés missent en mouvement toutes leurs forces pour combattre ces innombrables assaillants. *Les montagnes retentirent de tout le tumulte de la guerre et de tout le fracas des avalanches. La bataille fut terrible; les génies allaient triompher, lorsqu'un bruit épouvantable se fit entendre;* LES MONTAGNES TREMBLÈRENT ; UN NUAGE DE FLAMME ET DE FUMÉE S'ÉLEVA JUSQU'À MOITIÉ CHEMIN DU CIEL, IL S'EN ÉCHAPPAIT DE ROUGES ÉCLAIRS ET DES ÉCLATS DE TONNERE *qui trouvaient leur écho dans les gorges, dans les vallées, le long des pics.*

"'Cette épouvantable nuée, C'ÉTAIT L'ARTILLERIE DE L'ENFER QUI VOMISSAIT DES ROCHES ENFLAMMÉES ET DÉCIMAIT LES DÉFENSEURS DE LA KORA. A CETTE FORMIDABLE TEMPÈTE, LES GÉNIES AVAIENT RECONNU LE POUVOIR DU PRINCE DES TÉNÈBRES ; *terrifiés, ils reculèrent et s'enfuirent dans cette vallée ou personne encore n'avait osé pénétrer. Cette fois les vainqueurs s'y précipitèrent, guidés par le prince de l'abîme et du haut des montagnes, descendirent avec fracas de grands rochers qui ensevelirent les géants sous leurs débris.*

"A la suite de cette lutte suprême, les génies de la Kora furent enchaînés pour des siècles et *le récit de leurs aventures se conserva de père en fils.*

"Plus tard, un chef sans peur résolut de visiter la sinistre vallée, et même de venir y demeurer, en dépit des remonstrances de sa famille et de ses amis ; *suivi d'un grand nombre de ses compagnons,* it traversa les montagnes, descendit sur la Kora et vint camper sur

le sol fatal. On planta les tentes, on égorgea les animaux ; on prépara le festin, au bruit des louanges donneés au courage de l'aventureux sultan qui avait osé conduire ses sujets dans la vallée enchantée. Mais au sein même des réjouissances, le fracas du tonnerre roula dans les vallées, multiplié par mille échos, et un génie, furieux, terrible, apparut, tenant UN ÉPÉE FULGURANTE. Tous les profanes furent glacés d'effroi ; 'Monstre, dit-il au sultan, d'une voix formidable, tu as osé conduire tes esclaves dans ce lieu sacré : tu mourras !'

"Rapide comme l'éclair, l'épée du génie, coupant les énormes rochers, ensevelit les profanes sous de pesantes masses. Le petit nombre de ceux qui assistaient de loin à la sanglante tragédie s'enfuit pour en porter la nouvelle à la famille et à la tribu du sultan. Les femmes furent inconsolables et portèrent le deuil pendant de longues années. Enfin un esprit, appelé la DAME BLANCHE, prit pitié de leur douleur, et, grâce à son intercession, la tribu pu enfin élever un tombeau dans la fatale vallée, où jamais depuis un Kirghis n'a osé mener paître ses troupeaux." (*La Sibérie*, p. 375, Paris, 1865. Librairie de L. Hachette et Cie.)

Here we have the legendary account of the rebellion and overthrow of the great chief who gave his name to the river and district Kora. One cannot fail to see the points in common between it and the Biblical account. The sentries on the look out : "Dathan and Abiram came out and stood in the door of their tents." The two armies which attacked the rebels ; probably led on by the two powerful chiefs, Aaron and Eleazar, the only ones who remained on the side

of Moses. The second rebellion mentioned in the Sacred Records, and the second attempt of a bold chief to take the place formerly occupied by Kora and his fellow-conspirators. The intervention of the Lord of Darkness and supernatural powers at the critical moment: "And Moses approached the Darkness where Yahova was;" "Darkness was under His feet;" Yahova has resolved to dwell in Darkness;" "He is a consuming fire;" "He shot out His lightnings and destroyed them." And in addition to all these, we have the old legend of the angel with the flaming sword to keep men out of the enchanted valley. Of the "*Dame Blanche*" I cannot say anything, as I do not know for certain to what it refers.[1] The description of the tumuli and monoliths is very like what has been said of the remains in Mexico by other travellers. It is not too much to presume that if the wandering of the Israelites took the route from the north-east to the south-west of Asia, I have identified here an important one of the Rephidim, or resting-places.

Biblical.

[1] "The mother of all the gods" is worshipped by many of the oldest tribes all over Siberia and North Mongolia. Those tribes who speak Russian call her "*Solota Babba*," the Golden Lady. It was probably to her that Tacitus referred, when in speaking of the ancient Esthonians he said: "They worshipped the mother of the gods." Strahlenburg, speaking of this goddess, says: "The *Golden Woman* was worshipped by the ancient Finnlanders, by the name of Jumala, or Gumala, by which name the present Finnlanders call the true God; and the tribes on the east of Siberia also called their great goddess by this name." She may have been the Dame Blanche mentioned in the text.

CHAPTER VIII

HUMAN SACRIFICE

A SHORT time before Sir R. Burton died, he was engaged in a work on *Human Sacrifice*. As he did not publish it, I wrote to him asking for information about it. I had the honour of receiving a reply from him, containing the following words: "As I pursued my investigations in the subject I was driven to conclusions which absolutely frightened me, so that I dare not send them out on the world." The publishers of his book were to have been Messrs. Trübner and Co., it was already down on their list; but it did not come to light.

The conclusions to which he came were only the conclusions to which any man must come who has studied this question. Among all the ancient peoples of the world, but especially among the inhabitants of ancient America, cannibalism and human sacrifice were quite common. At the same time human nature was in a constant state of revolt against those horrible customs; and men were always found to stand up against them, and to try to introduce less barbarous customs and less cruel means of approaching what

was to them an angry and cruel God. Reformers have lived in all ages; and to the disgrace of human nature, be it said, they have always been treated in the same way. "They were tortured; they had experience of mockings and scourgings; yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, they were slain with the sword; they wandered about in sheepskins and goatskins, dwelling in deserts and caves and holes in the ground. Of them the world was not worthy." They were men who understood human nature better, and appealed to its higher and nobler feelings and sentiments. Their higher ideas of human nature caused them to have a higher and truer ideal of the Creator. He was to them a God of Love, and Mercy, and Pity, who made His light to shine upon the evil and the good, who sent His gentle rain on the just and on the unjust. He was a "God of compassion who delighted in mercy, who passed by the transgression of His people, who pardoned their iniquity, and cast all their sins into the depths of the sea." He was the God, who, revealed as Man, instead of delighting in blood, did away with sacrifice once for all; and by His example and precepts has changed the whole current of human thought for all ages to come.

But for a long time before the change took place the majority of the human race wallowed in blood. Their places of worship were reeking shambles; their houses of God were dens of slaughter. And this was not confined to any particular country or people; it was the condition everywhere, but in America it was worst of all. There may have been, and probably

were, parts of Europe and Asia which, before the great immigration from America, were free from human sacrifice; where Nature was worshipped under different forms. But *after* this immigration the horrible custom became common everywhere, even among the refined and polished Greeks, as well as all over the highly-civilised Empire of Rome. Those who are fond of trying to make us believe that we owe the blessings of modern civilisation to Greece, cannot have read the history of that country. The Great King Agamemnon himself, offered up his daughter to obtain a favourable wind to cross a narrow sea; and offered a human sacrifice again when he came back. The Athenians and Massalians annually offered a man to Neptune. Menelaus, King of Sparta, being detained by contrary winds, offered up two Egyptian children. Many of the Grecian States offered human victims before undertaking an expedition. At Rhodes a man was offered to Chronos (*Moloch*) every year on the 6th of July; at Salamis, a man was offered in March, annually; at Chios and Tenedos, a human victim was annually torn to pieces; in Attica, Erectheus sacrificed his daughter; Aristides "the Just" sacrificed three nephews of the King of Persia.

Themistocles sacrificed several nobles. In Thessaly, human sacrifices were offered; the Pelasgians, in a time of scarcity, offered a tenth of all their children; and among the Taurians, every shipwrecked stranger was sacrificed to Diana. (The late Professor Palmer told me that a similar custom still exists among some Arab tribes on the Aden coast.) The Lacedemonians

offered up human victims to the same goddess until the time of Lycurgus. He tried to put a stop to it; but he failed, as the Emperor Akbar failed in trying to put down *sati;* the people must have human victims; but the burning was changed into flagellation, so that many boys were flogged to death every year.

Who can deny these things, and who can mention child-sacrifice and civilisation in the same breath? Female children were the favourite offering to the gods: and before the throat was cut, the child was made to undergo such horrible cruelty and outrage that the very relation of it would be enough to sicken a cannibal. Can anybody imagine a *civilised* man, and a king to boot, not only standing by while his own flesh and blood, his wretched, innocent child, was being so horribly mutilated and murdered, but also taking the principal part in the perpetration of such an inhuman and unnatural crime? Could a very beast of the field so forget his nature and sink so low?

But yet, among the Greeks, there were reformers, like those I have already referred to, who had nobler ideas of God and human nature. And what was their fate? They were not burned alive, certainly; they were treated fairly well, everything considered; they only had to drink a bowl of poison like a cup of tea, and then were permitted to walk about till they dropped down dead.

The Romans were quite as bad as the Greeks. It was a custom to sacrifice annually thirty men, by throwing them into the Tiber, to obtain prosperity

for the city.[1] Livy tells us that two men and two women were buried alive to avert public calamities; and Plutarch tells us of similar sacrifices. Caius Marius offered up his daughter Calpurnia to ensure success against some of his enemies. The laws of Romulus gave parents authority to put their children to death. Seneca tells us of Roman citizens who flogged their sons to death. Tertullian says that they "exposed their sons, drowned them, or allowed them to perish by famine, or be eaten alive by dogs." Terence describes one Chremes as "a man of the greatest benevolence," but yet represents him as commanding his wife to expose her newborn infant, and flying into a passion with her for committing the painful and unnatural act to another. And the *civilised* Roman audience laughed loud, and applauded Terence in the theatre, enjoying the piece as we enjoy the "Midsummer Night's Dream."

The Carthaginians, who I believe came with the other Semitic nations from America by way of the north-east of Asia, were worse, if possible, than either the Greeks or the Romans. Certainly they carried out human sacrifice on a very large scale. On great occasions, multitudes of human victims were offered.

Herodot. Bk. VIII. During a battle between the Sicilians and the Carthaginians under Amilcar, this man remained in the camp offering up human sacrifices to his gods, and consuming upon one large pile the bodies of numerous victims. When Agathocles

[1] The Ostaiks, of Siberia, used to drown a virgin, once a year, in the river Obi, as a sacrifice to the god of that river. The Egyptians did exactly the same for the Nile god.

was about to besiege Carthage, the inhabitants of this city feared that they had incurred the anger of their god because they had offered to him only children of slaves and foreigners, instead of noble children. So they sacrificed two hundred children of the best families, and three hundred citizens immolated themselves on the same occasion to propitiate the angry god. On another occasion, by way of thanking their deity for a victory, they sacrificed all the handsomest of their captives, and the flame of the pile was so great that their camp was burned.

Diodor. Sic. XX.

The ancient Egyptians offered human beings in sacrifice at the fixed rate of three a day, all the year round; and scattered the ashes over the land to procure fertility.

We get glimpses in history of this horrible practice also among the Persians. When Annestris, the wife of Xerxes, had reached the age of fifty, fourteen children were buried alive as a thank-offering to the gods.

These were all what are called civilised nations; but if we turn to the nations which were called at that time barbarian, we find that they, too, had their human sacrifices. Harold, the Saxon King, the hero of Lord Lytton's novel, sacrificed two of his sons in order to obtain a storm to wreck the fleet of Dehtanes. The Scandinavians sacrificed every captive to Odin. Slavonian priests not only slew human victims, but also drank their blood. Indeed, reading the histories of these nations is like wading through sloughs of blood. Whatever religion they had was a religion of

devils; the character of some of their best gods was worse than that of the worst convict in Christendom and as the gods so were the people.

The Jews, before their great Reformation, were very little better than the nations round about them Of the kings Ahaz and Manasseh we are expressly told that they sacrificed their sons. (2 Chron. xxviii. 3, and xxxiii. 6.) Jephthah sacrificed his daughter. Of this there is no possible doubt. We are plainly told in the Hebrew Bible that "he fulfilled his vow." (Judges xi. 39.) This cannot possibly mean anything else but that he offered up his daughter as a sacrifice. That this fact was preserved in Jewish tradition we read in Josephus. (Ant. v. 7, 10.) One of the reforming prophets, Amos, says that the Jews sacrificed to Moloch during their forty years in the wilderness. Another of the reforming prophets, Ezekiel, speaks of the "shame and reproach" heaped on the Jews by the surrounding Assyrians, who had long before given up human sacrifice though they thought nothing of skinning a man alive. "Ye have borne the shame of the heathen." "They say, Thou art a devourer of men" (ch. xxxvi.). And this was the reproach which St. Paul alluded to in his letter to the Hebrews (ch. x. 33): "Ye were made a gazing stock by reproaches." And that this reproach was, to a certain extent justified, we see when we read what the high priest said on the occasion of the greatest of all human sacrifices: "It is necessary that one man should die for the people," followed by the awful chorus of the Jewish mob: "His blood be on us and on our children." It is put forward by some well-meaning

but prejudiced people, that the murder of Jesus Christ must not be looked upon as an act of human sacrifice by the Jews, because the death by *crucifixion* was a form of Roman execution, and not a Jewish one. But this special pleading will not stand for a moment against what is well known and inscribed on the iron pages of history. The most powerful and most conservative tribe of the Semites, the Carthaginians, crucified their victims. And their great general Malchus crucified his own son Kartalo. (*Atque ita eum ornatu suo in altissimam crucem in conspectu urbis suffigi iussit.* Justin. XVIII. 7.) The idea of death by crucifixion would have never occurred to a people living in a place where there were no trees; in grassy plains, in a desert, or on a bare seashore. It came from a people who lived in forests, and who were accustomed to build their altars in sacred groves; who, in the state of primitive savagery, hung up on trees the bones of the men and animals which they had eaten in sacrifice, to preserve these bones from the wild animals; for the bones should not be broken, being sacred to the gods. From hanging the bones of men on a tree it was a short step to hanging the living man himself on the tree, or, in absence of ropes, nailing him to the tree. And this form of execution was the most common one among the ancient inhabitants of Mexico, and was one of the gentlest forms of the death torture among the North American Indians up to recent times.

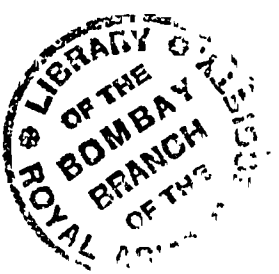
Tanner, *N. A. Indians*, p. 310.

The people who lived in the sands of North Africa had enough to do with all the wood they could come

across, in supplying themselves with camel-saddles and tent-pegs. The wandering tribes of Central Asia had no wood to waste on a criminal; they buried him up to his neck in the ground, and threw stones or lumps of hard clay at him until his head was battered into a jelly. And this is how the wandering Hebrews got the idea of stoning criminals to death in the desert, when they had left the land of forest, and could no longer use crucifixion. But they had not quite forgotten it; they had only, as a German would say, *verlernt* it. They had crucified some of their reforming prophets; they could as easily have stoned Jesus Christ as they stoned Stephen; but crucifixion was more in accordance with their most ancient and cherished traditions. It was in compliance with their express wish, yelled out, again and again, that Jesus Christ should be *crucified;* and the only thing they were dissatisfied or angry about, was Pilate's bitterly sarcastic inscription showing the "King of the Jews" impaled on the most ancient Jewish instrument of torture.

In modern times the Jews have been accused and suspected of kidnapping and murdering Christian children, a relic of the old "reproach." But this is a cruel and unjust accusation against a people who are well known to be law-abiding citizens, good fathers, good husbands, good sons, and good neighbours. It is a crime in those who make such an accusation, and a disgrace to those who believe it. As well accuse our modern Kelts and Britons of burning men alive in wicker baskets as their fathers did, or accuse a Greek Church Bishop of drinking children's blood.

The rites of the ancient religions have either been done away with altogether, or softened down and humanised, to suit the conditions of civilisation. And the first great change in this respect took place when a wild, wandering people, under Divine guidance, substituted in their great annual sacrifice the lambs of their flocks for their firstborn sons. This was called the Passover, and of it I shall now speak.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CHAPTER IX

THE PASSOVER

"WITH what shall I come before Yahova?" exclaims the reforming prophet Micha. "With what shall I bow myself down before the God of the High Place? Shall I come before him with burnt offerings of calves a year old? Will Yahova have any pleasure in thousands of sheep or in rivers of oil? Shall I offer up my firstborn son for my guilt, the fruit of my body for the sin of my soul?"[1] These words prove, without any manner of doubt, that even as late as the time of Micha it was the custom of some of the Jews to offer up their firstborn sons to gain the favour of Yahova. If it were only Micha alone who accused the Jews of this crime, his words might not be sufficient to convince us; but we have also the evidence of David, Ezechiel, Jeremiah, and Isaiah. "Son of man, proclaim aloud the horror of Jerusalem; her origin and birth is from the land of the Canaanite; the father an Amorite, and the mother a Hittite . . . the blood of thy sons

[1] Micah vi. 5–8. It is possible that, as put into the mouth of Balaam, the sentiments should be referred to *his* age.

offered up to the cruel gods." "And after ye had sacrificed your children to your idols, ye came into my house on the very same day, polluting it." "O ye breed of liars, who worship the idols under every green tree, who sacrifice your sons in the valley!"

The inhuman custom survived in spite of the reforms introduced by the Kings Hiskia (Hezekiah) and Josia. King Hiskia invited all the people to a Passover Feast, where only lambs were offered in sacrifice. Some there were who mocked and laughed at it, but a goodly number of the people accepted the invitation of their king, and attended the feast. Then under King Josia, a "Book of the Law" is suddenly discovered, in which this sort of Passover, and no other, is laid down as the correct and orthodox one. The blood of lambs was to be substituted for the blood of children. If the Book was a forgery, the forger deserves the gratitude of all men. If not, so much the better. "And such a Passover had never been held since the time of the Judges, or during the whole time of the former Kings of Israel and Kings of Juda." "There was no such Passover held in Israel since the time of the prophet Samuel, and all the Kings of Israel and the Levites and the inhabitants of Jerusalem saw no feast like it." It was carried out according to the instructions laid down in the Priestly Code, and the Book of Deuteronomy.

A great many conflicting opinions have been expressed by critics as to the date of the composition of Deuteronomy. But all agree now with De Wette, that it was composed, or edited finally, in the reign of King Josia. In the time of this king there were

many altars of sacrifice all over the land. He did his best to suppress them all, and ordered that the annual feasts should be held in Jerusalem only.

It is only wilful blindness and ignorance which cause people to believe that the Passover was a result of the Exodus. Yahovà demanded that His people should be allowed to go forth, and celebrate His feast in the wilderness with sacrifice. This was *before* the Exodus. Pharaoh refused, and was punished for his obstinacy by the loss of his eldest son, and the slaying of the firstborn of all his subjects. Here we have a direct connection between the Passover and the sacrifice of the firstborn sons. And here we also see that the Exodus was not the cause of the Passover, but the Passover was the cause of the Exodus. And it is impossible for anybody to believe that the feast got its name from the fact of the destroying angel "passing over" or "passing by" a door on which he saw a blood mark, and stopping at the next door on which there was no such mark, to kill the eldest boy. There was a greater "passing over" than this; an event which had evidently made a deep impression in the national history, the "crossing over" which we have already found in the very names "Eber," "Hebrew," the crossing, or passing over the great sea between America and Asia.

Some have tried to prove that the Passover, and the Feast of Unleavened Bread, were originally one and the same, and were both Feasts of Thanksgiving. Let us see. When the corn became ripe in harvest, the nature-worshippers among the Israelites offered up sheaves to their beneficent God, and ate cakes of

pure corn, without any mixture, but the ground corn and water only. This then was a *Harvest* Feast, and certainly a Feast of Thanksgiving. When the flocks and herds increased, *in the Spring*, the sacrifice of animals was made to the deity who was supposed to take a delight in blood. Now the reforming king comes in, and tries to unite the two opposing classes of worshippers; and, to please both, the Feast of Unleavened Bread is made one with the Passover, and thus held by the later Jews. The reform did not come too soon.

The earliest idea which the Jews had of their national God was one which represented him as cruel, jealous, revengeful, and, above all things, delighting in blood.[1] That this was an altogether false idea *they* came to know later on, as *we* all know now. But that this was their idea we plainly see in their own writings.

"Sanctify to me all firstborn among the sons of Israel, man and beast; it shall be mine." "The firstborn of thy sons shalt thou give to me. In the same manner the firstborn of all sheep and oxen; thou shalt leave them with the mother seven days, but on the eighth day thou shalt give them to me." Now, what can be the meaning of this last sentence? "Thou shalt give them to me" can only mean "Thou shalt offer them in sacrifice to me." But are we to draw the line between the firstborn of mankind and the firstborn of cattle and sheep? I fear we cannot. The

[1] This statement will not probably be accepted without some careful qualifications and explanations.

firstborn sons were actually sacrificed in the most primitive times; but later on, instead of being sacrificed, their blood was shed by the rite of circumcision, performed on the eighth day after birth, just as the firstborn lamb had to be offered up when he was eight days old. And thus we see that circumcision itself, so long and so often misunderstood, marks a step in the progress of humanity, in that the blood of the child was shed while the child was no longer killed.

"Thou shalt offer up all the firstborn to Yahova, but the firstborn of mankind among thy sons shalt thou redeem." "Yahova killed all the firstborn in the land of Egypt, man and beast; therefore I offer to Yahova all firstborn, but the firstborn of my sons I redeem." Here is another step forward, the redeeming of the sons instead of offering them up. The last sentence which I have quoted is inconsistent as it stands before us; "Yahova killed the firstborn . . . therefore I redeem mine." This redeeming, as well as the circumcision, was a later idea; but the older rule was to sacrifice the firstborn son.

It is very remarkable that the sacrifice of the firstborn son was a custom amongst the most ancient nations in North America. The child to be sacrificed was brought before a prince who represented the god; there was dancing, singing, and flute-playing; and then, in the presence of the wretched mother, the child was laid on a block and had his brains knocked out by a club called *miqua-huitl.* Some Frenchmen saw this sacrifice carried out in Florida, and M. Lafitau compares it to the Moloch worship of the Canaanites. In America we also find the idea of

redeeming, or atonement, on the occasion of the birth of a first son. It has been a subject of mirth to those who do not understand it. Among all the older nations along the west of America and north-east of Asia, it was the custom for the father to go to bed, to abstain from food, and to subject himself to different forms of severe penance at the birth of his firstborn son. (*Labat, Biet, du Tertre, Lafitau.*) But in old Mexico, the cradle of human civilisation, as well as of human sacrifice, the native land, too, of that totemism which spread all over North America, and through Asia into Egypt; in old Mexico, I say, there was no redemption, no atonement, and no softening down of the original sacrificial idea. In the month of "the going down of the waters" the Rain-gods were propitiated by a procession of priests with music of flutes and trumpets, carrying on plumed litters infants with painted faces, in gay clothing with coloured paper wings, to be sacrificed on the high places. It was a sickening butchery followed by a cannibal feast. We have full accounts of this in the *Popol Vuh.* And in the same books we have an account of a custom which made its way into India. When the body of a chief was burned, a crowd of his wives and slaves were also burned alive with him to keep him company and serve him in the next world. The remains of the dead, who were sacrificed but not eaten, were collected in one place. Over this their skulls were stuck up on poles. And it was called *Tzompanco* "a place of skulls." With regard to this, one cannot help being reminded of another great human sacrifice

Dr. Tylor.

which took place in Syria, at *Golgotha*, "a place of skulls."

The Passover was a feast held at night, because it was to the honour of Him who dwelt in darkness; the lamb was to be killed "between the evenings," that is, from the time which elapsed between sunset and absolute darkness. Also we remember that Abraham killed his sacrifice at sunset, and it was not until it had become dark night that his Yahova appeared, and passed between the pieces. When the ancient inhabitants of Mexico wished to worship at the Great Feast of their god, they prepared the altar with the sacrifices in a hut, and came to worship when it had become quite dark; all lights were put out, and then the Great Spirit was invoked. When some of our modern religionists put out all light "to seek after God" (as they call it) in the darkness, they are not going forward as much as they think, in the religious idea; they are going back to the times of the savage cannibal. The Piaches, in the north of South America, begin their prayers to their Great Spirit *Yo-wah-hoo* at sunset, and go on praying till midnight.

Baumgarten.

Orbigny.

That the Passah lamb was eaten and made a family meal, shows that the child, in whose place the lamb was killed, had formerly been eaten in the same way. The bones of the lamb were not eaten, and not a bone was to be broken; they were burned. This was exactly the rule with the bones of the victims at the cannibal feasts in North America. And we are here reminded of something

Bastholm.

in the Prometheus Legend. He killed a bull; put the entrails and flesh in one heap, and bones with fat in a second heap, which he offered up to the gods. Loskiel describes a feast of the North American Indians in the following words:—"It is a law that everything offered in sacrifice should be eaten by the worshippers, and nothing must be left over. The oldest man pours some of the fat into a fire, and the bones are burned." Tanner mentions the same thing in the same words, adding: "The feast is ended by burning the bones." And these, as well as other writers, tell us that on no account were the bones to be broken. When we remember, in connection with these customs, and the law laid down concerning the Passover, the words, "Not a bone of him shall be broken," we can scarcely help coming to the conclusion, that the crucifixion of Jesus Christ was looked upon as a human sacrifice; and that as the Passah lamb was a substitute for the sons of men, so also was He. This is supported by what St. Paul says in his Epistle to the Corinthians, as also by the fact, that Jesus Christ was sacrificed on the same day and month in which the Passover was held, the fourteenth day of Nisan; and the sacrifice was held on an old place of human sacrifice, a Tzompanco, a Golgotha, "a place of skulls."

A great annual feast called *Tseetu*, used to be held in ancient Peru. It was preceded by much prayer and fastings; it was held at night, and two sorts of bread were eaten by the worshippers at the feast. The dough was, in the one case, mixed up with blood drawn from the veins of little children; the

dough of the other bread was mixed with water. The side-posts of the doors were rubbed with the blood dough. A lamb was then killed, roasted, and eaten; and nothing of the flesh was to be left. The bones were then burned. This was a very humane and highly civilised feast in comparison with the annual feast of Mexico. As the feast drew near, people hung blood-coloured leaves outside their doors, to show that they had gone through their penance of beating themselves with thorns till the blood flowed. On the feast day the doors of the temples were smeared with the blood of the sacrificed men and children, whose flesh had been eaten. Torquemada says that twenty thousand children were sacrificed in Mexico every year, and Clavigero puts the number of men sacrificed annually at the same figure. This horrible slaughter was more than the neighbouring nations could stand. Even the North American Indians revolted at it. They softened it down considerably. They built an altar of twelve upright stones, because, they said, they were all descended from a man who had twelve\sons. They then built a stove in which they put twelve sticks of different sorts of wood. These they set on fire; and, when the stove was heated, twelve men crept under it and stayed there until they could bear the heat no longer. Then they crept out, and sacrificed an animal, generally a bear, on the altar which they had built to their god of their twelve tribes. They ate all the flesh of the bear, but did not touch the bones; these they hung

Garcilasso de la Vega.

Clavigero.

Noah.

on a tree. The Chukchi Tribe, in the north-east of Asia, a people evidently of American origin, held the same sort of feast, and had the same traditions; to which, however, they added, that they kept the feast in commemoration of having *passed over a broad sea during a long dark night.*

All these things may, of course, be puffed away as mere coincidences or accidents; however, here they stand, and they are certainly remarkably striking facts in the history of mankind.

CHAPTER X

THE LEADERS OF THE PEOPLE

THE Hebrew Books of Genesis, Exodus, Numbers, Joshua, and Judges are invaluable as a virgin mine of mythology; they are of the utmost importance, as an aid in recovering the primeval types of Egyptian thought, which, in turn, will interpret the Hebrew writings, and permit of their being understood as they never have been, and never could be, apart from their original purpose and manner of setting forth.

G. Massey.

And it is only when archæologists and Egyptologists study to grasp the right meaning of certain passages in these books, that they will be able to solve clearly many problems which now appear incapable of solution.

Brugsch Bey is greatly puzzled because "nowhere do the inscriptions contain one syllable about the Israelites." This is as if in ancient Dutch and French history, one would be puzzled at not meeting with an account of the Boers. The Israelites are a later idea, an offshoot from the great migration which finally stopped and settled down in Egypt, as the Boers are a later offshoot from the French and Dutch.

And in no other way can the problem be solved. After the most careful research it has been found that neither the time, nor the ethnology, of the Hyksos can be settled with anything approaching to accuracy.

Josephus says that his people, the Jews, were the Hyksos. And he also says, that they were called captives in the sacred books. (This is on the authority of Manetho.) Now *Hek*, in the Egyptian is a ruler, a king; while *shos* is servants. So that the Hyksos of the earliest times must have been exactly like the Memluks (*memluk*, a slave) of modern times.

The oldest form of government in the world is a theocracy—a people governed by a divinity, who made his will known through priests and law-givers. This was the government of the Hebrews, the Aztecs and the tribes of the North American Indians; it was also the government of the Kushites, whom I take to have been a Central Asian people. To it succeeded a government by kings and chiefs. And the first of these chiefs, as far as the Hebrews were concerned, were Moses and Joshua.

In the Toltec mythology of North America we find Huemac and Quetzalcoatl leading their people through the long wanderings recorded in the picture writings. Huemac, like Moses, wrote the code of laws for his nation; Quetzalcoatl, like Joshua, led the people into the Land of Promise, and made them know and obey the laws of Huemac. The land from which they migrated was called the *Old Red Land.*[1] When Quetzalcoatl came to the Land of Promise,

[1] The ocean which bordered that land was called the *Red Sea.*

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it was found to be a very fruitful land, where an ear of wheat grew so large that one man could hardly carry it. Joshua, in the same way, led his people into a land where a single bunch of grapes was a load for two men. Moses was placed in the cleft of the rock whilst Yahova was passing by, and Jewish tradition has it that the print of his body was engraved on the rock. Huemac was placed between two rocks where he could see the Great Spirit, and the impression of his hand is stamped on one of these rocks.

A Franciscan monk, named Vasquez, translated the chronicles of the last of the Quiché Kings. In his translation we are told, that the Toltecs are descended from the children of Israel, whose deliverer was Moses; that they crossed the Red Sea and fell into idolatry; that under a chief called *Ta Nub* they arrived at last at a place called the Seven Caverns, where they built a town.

But the good monk, like a great many others, worked a story that he knew into one of which he knew nothing; and he might have succeeded fairly well if he had not given himself away by using one little word. That word is *Ta Nub*. Ta is the Egyptian for crossing over the water; Nub is lord or master; and Ta Nub was the leader who brought his people across the water; from North America, where we find the word in the popular traditions, to Egypt, where we find it on the public monuments. Another name, in the Egyptian, for Ta Nub, is *Anhar-Mashu;* now *Anhar* means conductor, or leader; and *Mashu* is Moses.

Moses belonged to the "fighting clan," the tribe of Levi. In his parting address to this tribe, like a veteran general bidding farewell to a gallant brigade, he referred to some of their exploits in very striking terms. "Thy Thummim and Urim are with thy Chasid, whom thou didst prove at Massah, and fight with at the waters of Meriba." Two great and learned Jewish scholars, Philo and Josephus, are altogether at variance as to the meaning of Urim and Thummim. The majority of Biblical students are satisfied in believing that the words mean "a divining breast-plate." Let us inquire into this, and look at it from a common-sense point of view.

Is it at all likely that a Commander-in-Chief, who had led his men for forty years, would, in bidding them a last farewell, find nothing better to remind them of than their breast-plates? Is it not much more likely that he would call to their mind the greatest of their battles? And this is exactly what Moses does. The *Chasid* was the turner-back, the opposer. The Thummim and Urim were with this opposer. The greatest of all the ancient tribes in Central Asia were the Thummim Asadas, and their neighbours the Urim Aspians, of the gold-guarding griffins, who dwelt on the north of Tibet. These nations were *Chasid*, the opponent, the turner-back. The Levites fought against them, and evidently took some trophies from them, which they wore ever afterwards in memory of their victory. But, it may be asked, what about Massah and Meribah? In ancient Egyptian Massah or Masuh was the devourer, the

fiend, lying in wait in the west, as the opposing nations did; Meribah means an overflow of water, an artificial inundation made by the opposing nations across the line of march of the Israelites; very common tactics, practised in Central Asia from time immemorial down to the times of Timourlane and Kublai Khan. The memory of the great fight is emphasised by giving it different names, as a recent German orator referred to the Battle of Leipzig as the "Tomb of French Militarism," and "The Battle of Nations" (*Volkerschlacht*).

The career of the leader Joshua comprises some events which are at first sight incomprehensible, but which admit of an easy and reasonable solution if we adopt the theory of the migration from America through Asia. His greatest and most successful campaign was that of Gibeon. Immediately before the campaign, we are told that he "went up from Gilgal *all night*." That is, he led on his army during one of the long nights in the Arctic regions. The campaign was fought during one of the long days in the Arctic regions, when the sun does not go below the horizon for many days; thus the sun is said to have stood still.[1] "There was no day like that before it or after it," because the Israelites had left the Arctic regions, and gone more to the middle and south of Asia. That this is no fanciful, far-fetched explanation is proved if we investigate the name *Gibeon*. We have the word in the Egyptian:

[1] We have the same legend in the *Rig. Veda*. IV. 30, and X. 138, where Indra "lengthened the days into the night, and the sun unharnessed his chariot in the middle of the day."

Shu-Kibeon, the victorious lord of Tebut. Now *Tebut* is the winged solar disc, the sun above the horizon. And again, the word *Chabion*, cognate with *Kibeon*, is used by the prophet Habakkuk (ch. iii. 4) of "the god which comes from the south," that part of the sky where the sun appeared in the height of his strength.

[In the mythology of the Iroquois each of the four cardinal points was presided over by a special god; the one who presided over the west was *Kabaun*.]

An account of the campaign of Gibeon was written in the Book of the Upright, and preserved among the other records of the migration.

Dr. Colenso is greatly shocked to think that we should be asked to believe that the sun stood still. He says it would mean that the earth stood still, and the standing still of the earth, either in its daily revolution round its axis, or in its annual revolution round the sun, for one second, would mean death and destruction for every living thing on the face of the earth. Quite right; so it would. But those who believe in the truth and Divine inspiration of the Biblical records have no need to fear on this point. The "sun stays" above the horizon, inside the Arctic circle, longer than the usual day of twenty-four hours; everybody knows this and believes it; and any schoolboy can tell the reason why.

In connection with the campaign of Gibeon we find the old Hebrew form of putting to death by crucifixion. The five chiefs who fought against Joshua were *not* first killed and then hanged on trees. This would have been a useless and meaning-

less waste of energy. The translation is not correct here. They were crucified, and left hanging on the crosses "till the going down of the sun," that is, until the sun went below the horizon, by which time their bodies would have become nothing but skeletons; then their bones were buried in a cave. Burying in caves is frequently mentioned in the most ancient records, even from the time that Abraham purchased the cave of Machpelah. This custom had its origin in Peru and Mexico, and spread into Asia, where we can trace it the whole way on a comparatively narrow track until we come to Egypt. But there was another fashion of burying the dead. Where the ground was wet and swampy, and where it was too hard to dig or excavate, the dead were placed on a sort of bier supported by four posts. This custom was common in the plains on the east of the Rocky Mountains, up to Alaska, in Kamschatka, and among the old tribes of Siberia. It is probably the origin of the Parsee custom, the Towers of Silence.

The two great leaders of the migrating people, Moses and Joshua, were closely connected; and some of the traditions of each were mixed up with those of the other. But there is no reason to doubt that they were real, living men; and no reason whatever to believe that they were only Sun-gods or solar myths, as some fantastic writers have tried in vain to prove.

CHAPTER XI

POINTS OF CONTACT

"THE pronunciation *Jehovah*," says an American Biblical scholar, "unknown until 1520 A.D., has no warrant except in a *superstitious custom* in accordance with which the Jews, to avoid the use of the sacred name, pointed YHVH with the vowels of *adhonai*, Lord; and, when reading their scriptures, substituted the latter for the former."

Mitchell. *The World before Abraham*, p. 120.

Now, Mr. Mitchell is one of the ablest, most unprejudiced, and most conscientious Biblical scholars, not only in a land of scholars, America, but in the whole world. His comments on the Book of Genesis are the best that have appeared in any country or language at any time. But profound scholarship by itself is not quite enough to understand the universal knowledge in the Old Testament. Because it is a book of mysteries, beyond anything else. "If the books of Moses," says Origen, "had contained nothing which was to be understood as having a secret meaning, the prophet would not have said 'Open Thou mine eyes that I may behold the wondrous things in Thy

Contra Celsum, iv. 1.

law.' And neither would he have said, 'I will utter *dark sayings* of old which we have heard and known and our fathers have told us.'" The Jews themselves acknowledge the secret nature of the Hebrew writings. It is said in the *Sohar* (iii. 152) that "Every word of our doctrine contains in itself a loftier sense and a deeper mystery. The narratives of the doctrine are its cloak. Woe to him who takes the covering for the doctrine itself." St. Paul, who was well acquainted with the mysteries and secret wisdom of the Jews, in speaking of Agar and Sarah, says, "These things are an allegory, for these are the two covenants." And the fierce hatred which the Jews had for St. Paul is easily understood when we find him divulging their secrets. It was as if a Grand Master in Freemasonry should divulge and publish the secrets of the craft. These secrets are known only to the initiated, and must be kept from those who dwell in darkness.

A knowledge of the secret societies and mysteries of the ancient world, when letters and science were still young, will help us a good deal in solving curious problems, where all other keys fail.

Ceres was the Isis of Greece; and the Eleusinian mysteries celebrated in her honour symbolised the disappearance of the sun, the long dark nights referred to in the previous chapter. These mysteries were brought from the east, even from Mexico. In the ceremony of initiation into the greater mysteries, the candidate was made to step across water, when a buzzing, roaring sound met his ears. He was then presented naked, and blindfold, to signify his dwel-

ling in darkness and his helplessness. Then he was clothed with the skin of a calf. After some questions he was taken into a hall of light, the bandage taken off his eyes, and he was initiated into the greater mysteries. The whole assembly then turned towards the east, and the meeting was closed with the repetition of the Sanskrit words "*Konx om pax.*" The words "*Kanscha om pacsha,*" of which the other is only a Greek corruption, are still used at the religious meetings and ceremonies of the Brahmans, which establishes the Eastern origin of these mysteries. Going further east, on to Mexico, we find that, in the account of the mysteries which has come down to us through the Maya language, the officiating priest at the mystic sacrifices dismissed their congregations with the very words "*conx om enpalt.*" The symbols in the old temples of Mexico, and even the very shape of the door to the room where the greater mysteries were celebrated, were exactly like those in Labnah, Uxmal, and the Great Pyramid of Ghizeh.

Wilford.

In these mysteries we have reminiscences of former events. The crossing over the water, the misery, the loud noises, the darkness, and the clothing in the skins of animals, all point to the worst period in the great migration, when the wandering people dwelt in the cold regions of the north. The coming into light signifies coming to the regions of the sunny south.

From the pen of the traveller Orbigny we have a description of one of these Temples of the Mysteries in Mexico, to which I would invite particular attention.

"In this huge space covered with ruins we recognised the remains of temples, fortresses, tombs, pyramids, and aqueducts; under the sand we found vases, graven images, musical instruments, and colossal statues; also *bas-reliefs*—with characters exactly like the Egyptian hieroglyphics. The whole appearance of the place, the artistic finish of the sculpture, the general form of the monuments, all point to a former high civilisation which far surpasses anything else I have seen in Mexico. The figures represent a race of tall, well-formed people, with noble, regular, and well-cut features. Among these remains of glories long passed away, we particularly remarked a large four-cornered temple, surrounded by a peristyle. The building was 300 feet long by sixty feet broad, with walls four feet thick. The form is that of a pyramid on a rectangular base, with steps of hewn stone leading up to the apex. The principal entrance faces directly east. Under this temple are huge cellars which, up to the present, have not been explored. (Here some of the mysteries were celebrated. *Trans.*) The walls are of hewn stone covered with reliefs in gypsum. The figures in these are eight feet high. One *bas-relief* was found which is supposed to represent the Adoration of the Cross. Some archæologists have written about this in a very learned way. This *bas-relief* represents, in the middle, a large cross of the form called Latin. The upper arms end in three united crescents. On the left side is a woman holding a new-born babe on her left arm. The child lies on two lotus-leaves; there is a crescent on his head, and behind the head there

are also two lotus-leaves. Many figures in relief, large and small, surround this one. We particularly noticed the scarab, the sacred beetle of the Egyptians. There are hieroglyphics all round containing many characters like the Egyptian." (Pp. 257, etc.)

Here now we find the Cross, the Crescent, and the Lotus. The Lotus, the lily of the Nile, was the great vegetable amulet of all Asiatic nations. The Indian gods were always represented as seated on it. It was an emblem of the soul's freedom when liberated from its earthly tabernacle, the body; for it takes root in the mud deposited at the bottom of a river, vegetates from the germ to a perfect plant, and rising proudly above the waves, it floats in the air as if independent of any extraneous aid. And the prayer of the Lamas, "Oh God, remember the jewel in the Lotus, Amen!" is heard and seen all over Central Asia.

Heckethorn. Pt. I., p. 40.

The Crescent was the symbol of the Moon-god, who, according to the later prophets, was worshipped by some of the sons of Israel during the forty years in the wilderness.

The Cross was an astronomical sign, and meant fire; but in Egypt it was simply an upright pole with a cross-bar to show the rising and falling of the Nile. These two crosses must not be mixed up. The Mexican cross was a symbol in the Mysteries; in the ancient Hindoo Mysteries the neophyte was sanctified by the sign of the Cross; and the two great pagodas of Benares and Mathura are erected in the form of vast crosses.

Under the heading of "Mystical Sacrifices" in the

latest edition of the *Encyclopædia Britannica*, the author fully establishes the connection between the Mysteries of Mexico and those of the Egyptians and Greeks, and finishes by saying, "The general agreement with the American Mysteries is therefore complete, and in many cases the resemblance extends to details which leave no doubt of the Totem origin of the ritual." (Vol. XXI. p. 137.)

In a former chapter I have shown that the name *Yahova* was known and used, in sacred songs and ceremonies, by the American peoples long before the introduction of Christianity among them.[1] This had always been for the Jews a sacred and mysterious name. And now we can not only understand why "it was not known in Europe until 1520 A.D.," but also why it became known in Europe at that particular time. America was discovered in the year 1492, and communication was from that time established between Europe and America. The people in the new country, their manners, their customs, and their religion, at once became subjects of great interest to the thinking men in Europe. It was soon found out that this secret name *Yahova* was openly uttered and sung by the tribes in North America. Those in Europe who well knew the name, but who had kept it secret up to that time, thought that there was no good in making a mystery of it any longer. And so, as Mr. Mitchell tells us, it came into use in Europe in the year 1520.

[1] This very name occurs also in the *Rig Veda* several times, where it means "Great," "Mighty," "Powerful." See the *Sanskrit Dictionary* of Monier Williams.

Not only in the name of the Great Spirit, adored equally by the monotheistic Hebrews and ancient Americans, do we find a resemblance, but also in the names of the inferior spirits held in honour by the Americans and Western Asiatics of the very earliest periods. The chief ruling spirits in the northern Andes were *Ea*-dagen, *Molghelle*, and *Auno*-nolli; and Sayce (*Assyria*, p. 56) tells us that the three chief spirits of the ancient Akkadians were *Ea*, the deep, *Mulge*, the earth, and *Anu*, the sky. The few goddesses among the American peoples were malignant, and workers of evil to the human race; and in their names we find the Semetic suffix *th*. Of these the greatest was *Hueth Aka*, the goddess above; and the story about her is that the Old Man, the god Boch Ika, who was very kind to humanity, drove her away far from the earth, and so she became the Moon. Those who treat myths with contempt may be reminded with respect to this myth, found by Humboldt among a savage and degraded people, that it actually agrees with the received and believed idea of modern astronomers [1] as to the origin of the Moon; that is, that the Moon is only an emanation of the Earth.

"Fear is the mother of religion," Hume says. Not quite. She is only the step-mother. Love is the mother, that perfect love which casteth out fear. But for a long time in the early ages of the world the step-mother ruled in the human family; and she ruled with a rod of iron. The children of the race

[1] Sir R. Ball and Professor Darwin.

grovelled before her, wallowing in blood, licking the dust. Nothing was too good to be offered up to her, nothing was to be left undone to propitiate her. And when it was found that she was not to be propitiated and pleased, man, in his despair, began to look round to find out whether there were not some things to counteract her influence. He found them, or he fancied that he found them. When the world went well with him, he attributed his success to these good objects; he was grateful to them and praised them. When things were going badly with him, he prayed to them to help him. But he always kept an eye on the Fearful Goddess, and was very anxious to stand well with her. Hence that confused jumble of worship which we find among ancient peoples, and among primitive peoples in modern times.

Religion advanced from Fear to Fetishism; from this to Totemism, and from Totemism to Idolatry and Ideolatry. Neither Fetishism nor Totemism is Idolatry. A Fetish may be sometimes elevated to the rank of Idol, but an Idol is never a Fetish. And a Totem is altogether different from both. Any material image of a religious idea is an idol; a material object in which force is supposed to be concentrated is a Fetish; a material object, or a class of material objects, plants, or animals, which is regarded by man with superstitious respect, and between whom and man there is supposed to exist an invisible but effective force, is a Totem.

Fetishism is only a narrow and very limited form of the Pantheism of Spinoza. The Fetish-worshipper practically says, "Your all-pervading Deity I believe

in, right enough; but I have concentrated him and focussed him into this old tree-stump." When a man makes a Fetish, he acts on the supposition that, in the spiritual world the mode of operation is analogous to that experimentally known in the material world. He seeks a centre for spiritual essence, towards which he can direct his worship, and to which he can nail his wandering thoughts. In a word, he follows a natural impulse. The principle on which he argues is just, but the manner of expression may be false and ludicrous. In religion every temple and shrine and priest is a recognition of Fetishism; a recognition that certain spots and certain persons are more sacred than other spots and persons. It is the same in society and politics. What is a king but a political Fetish? Really, he is an individual of the species Homo, of the genus Mammal. He is an organised being in every physical particular, like any other member of his species. And yet, by common consent of the public, a special power is allowed to reside in the king, so that he is a Fetish.

Baring-Gould. *Origin of Religious Belief*, I. 174.

Humanity owes immense obligations to Fetishism. The most important of all branches of industry, the domestication of animals and plants, the basis of agriculture is due to it. And thus, wherever all over the world we find civilisation we find Fetishism in a more or less developed form.

Totemism was an advance on Fetishism, as I have said; but the former never fully succeeded in wiping out the latter. And so while we find Fetishism pretty well all over the world, we find Totemism limited to

one well-defined line or track. It had its origin in North America. We can clearly trace it along Asia into India and Egypt. I shall leave the individual Totem and the sex Totem out of the question, and confine myself to the clan Totem.

"The sanctuaries of their temples," said Clement of Alexandria, talking of Egypt, "are covered with veils of gold tissue; but when you advance towards the end of the temple and search for the *statue*, a minister of the temple advances, with a grave air, chanting a hymn in Egyptian, and raises the veil a little, as though to show you the god. Then what do you see? A cat, a crocodile, an indigenous serpent, or some other dangerous animal!" Exactly so; Clement was disappointed. He expected to see the Fetish, the statue; but he only saw the Totem, so he was disgusted.

The most common as well as the greatest of all Totems in America was the serpent. In August, 1790, some workmen who were employed in making excavations near the great temple of Mexitli came on a great idol of basaltic porphyry. It was twenty feet high by seven feet broad, and sculptured on every side. The arms and feet were hidden under a drapery surrounded by enormous serpents; the ancient Mexicans called this drapery the garment of serpents. Here we have the Totem over the Fetish. In the same place Humboldt was shown another idol. He says, "The statue was remarkable for its headdress, which resembled the veils sculptured on the *heads of Isis and the Sphynxes.* The forehead was ornamented with a string of pearls

on the edge of a narrow fillet; the neck was covered with a three-cornered handkerchief, to which hung twenty-two little balls or tassels. These tassels, and the head-dress generally, reminded me of the apples and pomegranates on the robes of *the Jewish High Priests.*" This land of the serpent Totem, then, reminded Humboldt of Egypt and the Jews. In another place he compares the Mexican pyramids with the temple of Belus, the heads of the idols in the ruins of Mitla with the heads of Isis, and the serpent woman with the Eve of the Book of Genesis. In the *Popol Vuh* we find the Feathered, or Flying Serpent, as one of the great gods; and some say that the feathers are supposed to represent flames of fire; whence the Fiery Serpent in the story of the Hebrew migration. And in some of the Western States of America there are serpent mounds formed of earth, some of them a thousand feet long or more. This serpent Totem was certainly the daughter of Fear.

But the serpent was not the only important Totem in America; there were others among whom we find likenesses to the Totems of Egypt. There was the crocodile. This seems to have been a great puzzle to Humboldt, for he says: "Among the hieroglyphical ornaments (on a Mexican pyramid) were crocodiles with their heads spouting water, and figures of men sitting cross-legged, after the manner of some Asiatic nations. As the building was on a plain four thousand feet above the sea, and crocodiles haunted only the rivers near the coast, *it was strange that the architect should have sculptured them*, instead of the plants and animals that belong to mountainous countries."

It is not in the least strange when we remember what the building was, and it is just as strange to see the letters Alpha and Omega, the relics of phallic worship, ornamenting the painted windows in a Christian Church.

Charlevoix tells us of an Indian village, in the middle of which stood a pyramidal tower. This was the temple of a huge snake, which was a special object of worship, and who was fed with human flesh. Of a Mexican tribe, we are told that "they feed large snakes, and show them the greatest respect, even to worship." Baumgarten tells us that "before the times of the Inkas the Peruvians bestowed divine honours on huge snakes." A wooden snake, called Expanitl, was carried by the War-god, Huitzilopochtli, of the ancient Mexicans, reminding us of the rod of the leader Moses, which was turned into a serpent. This wooden snake was carried on a pole in public processions, as the brazen serpent of Moses was put on a pole, and brought healing to those who looked upon it. And after the time of Moses, even down to the time of the reforming king, Hiskia (Hezekiah), this serpent was an object of worship, in reality a Totem.

Ternaux Compans.

We have some light thrown on this out of the Book of Judges. One of the *Schophetim*, translated *Judges*, was called *Thola;* he lived at *Samir*, and was buried there. The word *Thola* means a reptile, a worm; and *Samir*, *Schamir*, is, in Jewish legend, the name of the worm which split rocks and mountains, and was made use of by Solomon in building the temple. So that the Judge and the town he lived in

have names different, but meaning the same thing, the serpent Totem, which was worshipped by the Hebrews up to the time of Hiskia.

The name of the serpent set up by Moses is *saraph*, which word means "to burn," which brings us back again to the feathered, or flaming serpent of Mexico. But, it may be asked, is there no trace of the serpent Totem from the time of the Schophetim down to the time of Hiskia? We have a most remarkable reference to it. A name of Jesse, the father of King David, was *Nachash*. The Targum to Ruth, iv. 22, says that "Obed begat Jesse, whose name is *Nachash*, the serpent." This name is also given to the serpent who tempted Eve. So that we find David was "the son of the serpent," which can have no other meaning but that the serpent was the Clan Totem of the Tribe of Judah, and the individual Totem of David.

Totemism thus came along with the Israelites from America, through Asia, to Egypt. It is found all along this track, and on no other line. The Totemism of India is only an offshoot; and Totemism is found strongest and most flourishing at both ends of the line, Mexico and Egypt.

CHAPTER XII

FOOTPRINTS

"I WILL send *Hornets* before thee," said Yahova, "which shall drive out the Hivite, the Kanaanite, and the Hittite from before thee." (Exod. xxiii. 28.) "The Lord thy God," said Moses, "will send the *Hornet* among them, until they that are left, and hide themselves from thee, be destroyed." (Deut. vii. 20.) And Joshua said, "I (that is, Yahova) sent the *Hornet* before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword nor with thy bow." This incident in the wandering of the Israelites is more important than it might appear at first sight. If it were of no consequence we should not find it referred to by Yahova himself, as well as by Moses and Joshua. But Biblical scholars have either passed it over in silence, or tried to explain it in a childish and ridiculous manner. One of these, Dr. Gunther, F.R.S., in his *Treasury of Bible Science*, p. 313, says:— "Hornets are mentioned as the means by which God is said to have driven out the heathen nations from before Israel. Hornets are very common in

Palestine, larger than ours, and still more dangerous when provoked to attack. It frequently happens that a swarm, disturbed by a passing caravan or travelling company, puts men and animals to flight, driving the latter to frenzy, and even killing them." Now, I would ask any man of common sense who has ever travelled with a *kafila* in the East, Are you satisfied with this explanation? Did anybody ever hear of even a small *kafila* being stopped, not to mention being "put to flight," by any insects, no matter how large or dangerous? The members of a *kafila*, man and beast, take very kindly to insects of all sorts, and have no fear of them. *Experto crede.* But even suppose we admit the truth of what Dr. Gunther says, it does not at all account for or satisfy the statement in the texts. Hornets *may* stop a caravan; but here we are expressly told that they *drove out three whole nations*, one of whom, the Hittites, seems to have been the most powerful nation in the East. They were never driven out by *Hornets*—that is, by the *Hornets* of Dr. Gunther and his brother scholars. I shall endeavour to explain the texts in a reasonable and satisfactory manner.

In the Quiché book of Legends, the *Popol Vuh*, already referred to, we are told that the ancestors of the human race travelled from the place of sunrise and crossed the water. Having arrived in a new land, they were opposed and attacked; but their enemies were put to flight by swarms of *Hornets*. Here now we have to do with the very same legend found only among the Hebrews and Mexicans.

By adopting the theory of the wandering having taken place from the north-east to the south-west of Asia, we shall see that the Hebrews came across a nation of fighting men, who first opposed them, and then joined them against their enemies. So late as the beginning of the eighteenth century a small body of these people still remained, and we have the following account of them, translated from the writings of the Swede, Strahlenberg, who lived for some years among them: "The mentioning of this small tribe brings to my mind a very curious legend which was related to me by themselves when I was among them, and which I carefully noted down in my journal. I asked them how their horde or tribe came to be so small, although they had a separate language of their own? They answered that from the most ancient times they bore the name of *Arrintzi*, or *Arrinsi*, from the word *Arri*, which signifies a *Hornet*. Now, in ancient times these Arrintzi were a great and mighty people, who destroyed numbers of other nations; they were therefore compared to Hornets, and, from the word *Arri*, were called by the Russians *Arrintzi*. At a certain time in their early history a *vast swarm of serpents came into their country, who had heads like men, and whose faces shone like the sun itself;* with these, indeed, they waged war for a time, but were at length overcome, numbers of them being killed by these creatures; some of them remained in the country, but the greater part went westwards, driving the nations before them." Here then, we have the Hornets that "drove out the nations" before the Hebrews. That Strahlenberg, when he was

writing down this, had no idea that he was supporting any theory, or explaining any part of Scripture, is proved by what he says further on. "Though this story appeared very ridiculous to me, yet I noted it down in my journal. And when I came afterwards in Europe to read Herodotus, I there found the same history of the serpents in his Fourth Book, which he calls *Melpomene*, related of a people whom he calls *Neuri*. This occasioned me to make several reflections. For, as these people never heard of our European writers, nor could have been informed of any of the histories contained in them, it is certainly very extraordinary that they should have so many traditions and relations which frequently agree so exactly with our ancient historians."

He gives a small vocabulary of their language, and mentions some of their customs. Their customs with regard to their women-folk, at certain times, were exactly the customs of the ancient Hebrews, the Mexicans, and the Sia-Posh people in Kafiristan. The number *three* was held in great esteem among them, and they used to wear about the neck a small idol with three heads. This was also a custom in Mexico and among the Hebrews. When the Russians came into their country the tribe numbered 7,000 men. They sent to the Russian leader an arrow, a black fox, and a piece of red earth, as their forefathers sent to Cyrus a bird, a frog, and a mouse. The Russians fought against them, overcame them, and killed them; so that in Strahlenberg's time there were only about two hundred of them left. The "serpents with human heads" who fought against them were the

Hebrews, who fought under the serpent Totem. Their "faces shone like the sun" agrees with what we are told about the face of the Hebrew leader, Moses. Fighting against serpents is mentioned in a northern legend in the *Edda Islandorum*. The god Thor fought with the Migardinian serpent, and gained the victory; but, after having retreated nine paces, he fell down dead, by the penetrating force of the venom which the serpent had breathed upon him. And when we come to Egypt we find the headings of some chapters in the Ritual named "Escaping from the folds of the great serpent," and the "Turning back of the serpents."

On the route, then, through Central Asia, we have identified the Hornets, and the rebellion of Kora. We shall now endeavour to identify the Manna, and the great King Og.

In the most ancient Slavonic writings we find the word *Skitatisia*. In the oldest Slavonic Bible we are told that the children of Israel wandered about for many years in *Skitatisia*. Now, the word means "the place of the wandering of the Scythians," that is Scythia. But the Scythia of the most ancient times was, undoubtedly, Central Asia; so that we must conclude that the ancient Slavonians looked upon Central Asia as a wandering-place (the *Midbar*, Heb.) of the Israelites. According to A. Montanus (in his *Apparatus Biblicus*), the Jews called Central Asia by the very name given to the wilderness in the Bible: *Hassarmauth*, "the great and terrible place," the place of death. And the Latin corruption *Sormatia* is only a form of the same word. It is very irritating

to be asked to believe that *Sarmatia* was derived from the Greek *sauros*, a lizard, and *sommata*, eyes; which is the derivation given by some classical scholars. The old Sarmatians were a very proud and self-respecting people, who would have never called themselves "Lizard-eyes."

Now, in this ancient Scythia, to the east of the town now called Tobolsk, there is found a very curious substance, called in Russian *scherkest*, which must have been the Manna of the Israelites. Of this we read:—

"This substance is found in the country of the Tartars and Bokharians, and is frequently brought to the market in the city of Tobolsk. It is found upon a certain grass, and in particular places of the large *deserts*, and must be gathered before sunrise; for if the sun shines upon it, it melts away. It is sweet and melts in the mouth, and has a taste like sugar and flour mixed together. It is generally of a grayish, but sometimes of a whitish colour. It is found in grains, some bigger, some less, about the size of small pease." (*Olearius.*)

Now, let us place this account given by a man who had never heard of the Manna in the Bible, side by side with the account of the Manna, given in Exodus and Numbers: "In the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. . . . And when the sun waxed hot, it melted." (Ex. xvi.) "And the Manna was like coriander seed, and the colour thereof as the colour of

bedolach (pearls)." It is scarcely necessary for me to waste time in calling attention to, and emphasising, the points of likeness between the Manna of the Hebrews in the wilderness and the *scherkest* of the deserts in Central Asia: they are, or were, the same; and none but the wilfully blind will disagree with the conclusion to which I have come. Of course there is no telling what a man can see if he closes his eyes; but I hope that I am only dealing with those who have their eyes open, seeking after truth.

One of the most formidable of the confederacies opposed to the Israelites in their journey was that headed by Og, King of Bashan. The event is thus related in the Pentateuch:

"Then we turned and went the way to Bashan; and Og, the King, came out against us, he and all his people, to battle at *Edrei*. And the Lord our God delivered him into our hands, and we smote him until none was left to him remaining. And there was not a city which we took not from them, sixty cities, in the region of Ar Gob. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed the men, women, and children of every city; but all the cattle and the spoil of the cities we took for a prey for ourselves. Now, only Og, King of Bashan, remained of the remnant of the giants; his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man (*i.e.*, counting a cubit as the length from a man's elbow to the tip of his middle finger)."

There is no event in all the Pentateuch told in plainer words than this: there is none more circumstantial. It is like an extract from the histories of Tchengiz Khan or Timourlane. The ruthless and indiscriminate butchery of all the inhabitants, and the looting of the city, are what always took place in Central Asian campaigns in olden time; and the mention of this alone is enough to stamp the whole narrative as authentic. The remains of the great and numerous cities, walled and unwalled, in Central Asia, point out the cities of Og and his allies. There are no remains of sixty great cities in what modern Biblical students call Bashan. There would have been no room for them, and they never existed there. The name itself *Ba Shan* is a Chinese word, meaning below or under the shadow of the mountains. How it got into Syria I shall explain hereafter. The sixty cities were in the region of Ar *Gob*; and Ar *Gob*, itself means the "region of Gob," that is, the region bordering on the desert which was called by the most ancient Tartars, and is still called, Gob, or Gobi.

There is one thing which at first sight does not seem consistent with the rest of the story, and that is the celebrated bedstead. Even if it were bigger than an ordinary bedstead, that is in itself no reason why the Israelites should not only carry it about with them, but also be able to tell where it was to be found many centuries after. The East was never a land remarkable for gorgeous bedsteads. What could the bedstead have been then? *It was not a bedstead at all.* The name Og, or Ag, meant, as it does in Sanskrit, fire. It also meant, in Hebrew, an oven, and is the

root of the Hebrew verb "to bake." Og was then, a fire-worshipper; and the bedstead was nothing more or less than the iron oven, in which human victims were offered up in sacrifice. That this was so we cannot help believing when we read of an event connected with the same city of Rabba, of the children of Ammon. (2 Sam. xii. 31.) "And he led out the people that were therein; he put them under saws, and iron flails, and iron hatchets, and stuck them into the *brick-kilns*." This is the translation; and an unworthy translation it is. "He made them pass through the *brick-kiln*," should be, "*He sacrificed them to the god of fire*." There is no honest way of getting from this; *malkan*, in the Hebrew text, is only another form of *malkam*, *milkam*, *molech*, the Fire-god. So that David, with a sort of grim irony, made use of the oven of the Ammonites to roast them in; as the French soldiers, of modern times, made the fathers of the Inquisition, in Madrid, themselves undergo the horrible tortures which they had prepared for their victims. The so-called bedstead of Og, the oven or furnace of the Fire-god, was in the city of the Ammonites, and was used for human sacrifice. But the defeat of Og and his allies took place in the region of Gobi; and to this land I now come.

The best and most reliable authority on the history and mythology of the Tartars is Abul Ghazi Bahadur Khan. His manuscript was brought to Europe, translated into German and French, printed and published in the year 1726. A copy of the work was then brought back to Tartary; the legends and

relations in it were checked, corrected, enlarged, or curtailed, as it was found necessary, and it is from this improved and corrected edition that I have taken the account of the great Tartar King and hero, Ogus Khan.

The word *Og* or *Ok* in the ancient Scythian language had a double meaning. It first meant "the horned one," and then "the great one"; horns being the symbol of power or greatness. Ogul, *pl.* Oglani, meant the son of a great man, the children of kings. Moloch, the god of fire, was represented with horns on a human head; so that he was also "the horned one."

All the Turkish, Tartar, and Kalmuck tribes of Central and Eastern Asia trace their descent from a mythical hero, whom they call the great *Ogus* Khan. Some European authors say that he was a Parthian, and they call him *Oguzes*. From his line the present Ottoman Imperial family say they are descended. His name is as renowned and well known in Tartary as the names of Alexander the Great and Julius Cæsar are with us. He is said to have lived about ten centuries before the Christian Era, but this is not certain. The historian relates that he came from the country on the north-west of the Desert of Gobi, went with his army towards the south-west, and conquered Syria and Egypt. He fought against the *people of Mizraim*. And in order to be able to prevail against them, he got together a number of different tribes, and called them all *Uigurres* or *Uidurrei* (like *Edrei* in the book of Numbers), which means "confederates." He was evidently beaten by

the "people of Mizraim"; and it was this defeat, not lust of conquest, which drove him to the south-west of Asia, even to Syria, where he settled down and called his new home after the name of the land he came from, *Ba Shan*. His title of respect is Ogus Khan; but writers, and men who relate legends about him, call him Og, King of the Tartars.

There is nothing outrageous or even far-fetched in placing the country of Og in Central Asia. It must have been somewhere; and the very circumstantial account given in the Bible, of the campaign and country will not permit us to accept the Bashan of modern Biblical maps and scholars as the true scene of the events there described.

The wandering people, the Hebrews, accompanied by a number of non-Hebrew tribes, had come from North America, and got as far as the *Hornet* nation and the Kingdom of *Og*. They fought against these and defeated them, after which they pursued their course further west.

The best authorities, among anthropologists of the present day, admit a common origin between the tribes of Tartary and North America. The Mongols and Tibetians have the *same* calendar as the ancient Mexicans had; they have very nearly the *same* signs of the Zodiac in the *same* order. The "four ages" of the world is a Mexican idea, found all over the south and south-west of Asia; the *nine stages* of heaven and hell is a common idea in Mexican writings; but it is also found among the Brahmins and Buddhists, as well as on Babylonian bricks. The

Seven Caves, to which the wandering people in the Mexican Legend made their journey, are placed by Isbrand Ides in Tartary; and it was the custom two hundred years ago for the Tibetan Lama and his priests to make an annual pilgrimage to the land of the *Dolong Kuduck*, or Seven Springs.

Garcia was so struck by the many points of resemblance between the Hebrews and Mexicans, that he wrote a book in which he endeavoured to prove that the Mexicans were the lost tribes of Israel. Major Noah, of the United States Army, supported this theory in another book published shortly after Garcia's work. Lord Kingsborough tried to prove the same thing, and collected together the best Mexican picture writings he could find. Comparing these writings with Hittite inscriptions, and with what Mr. J. Campbell says in his book "The Hittites in America," any unprejudiced reader will be inclined to believe, that we have at last got to the origin not only of the Hittites but of all the Semitic tribes. Siguenza stated that the Mexicans were descended from Mizraim, who, he says, left Egypt for Mexico shortly after the confusion of tongues.

All these writers and many others, who have studied this question, have jumped at the theory of some great migration *from Asia* into America, across Behring Strait; we have only endeavoured to prove that the migration really was *from America* into Asia; but the date of the migration, and its relation to the settlement of Hyksos in Egypt, and

Israelites in Canaan, must be left for further research. So far as we have dealt with verifiable facts, and reasonable inferences, we commend our study and suggestions to the candid consideration of our readers.

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